WORLD CALL

"Holy Night"

December
1945

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World Call

VOLUME XXVII DECEMBER, 1945 No. 11

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Circulation Corner

Half a League Onward!

With due apologies to Tennyson we have taken liberti with his poem to remind WORLD CALL secretaries that h the missionary year expires this month and it is time to look aims and achievements toward the Ten Per Cent Legion go

The Ten Per Cent Legion will be compiled after June 1946. It will comprise churches where the number of su scriptions equals 10% or more of the church membersh There will be special recognition for those with 15% and 25 standing. All subscriptions credited to a church betwe July 1, 1945, and June 30, 1946, count on the goal. This is good time to take stock. The special Christmas offer (mentioned below) will be a help to some churches. Let's all the way onward till we reach the goal.

Special Offer Closes December 31, 1945

The special Christmas rate of $1.00 a year in single orde which began November 1, closes on December 31, 1945. Th reduced rate applies to all single subscriptions (new or r newal, gift or personal) received during the aforemention period. The regular rate of $1.25 single subscriptions; $2.0 for two years; 5 subscriptions for $5.00; and 11 for $10.0 will become effective January 1, 1946.

Calendars

WORLD CALL calendars have disappeared like the tradition hot cakes. We created the calendar because many people ha expressed a desire for some of our covers and illustrations bu we had no idea that the demand would be so great. Alread we have had a second printing made to take care of our order but time and paper do not permit us to print more. It is wit sincere regret that we make the announcement that the stoc of calendars is exhausted. We cannot fill any further order

WORLD CALL Week is set for January 20-27, 1946. It is no too early to begin to make plans for its observance.

Manuscripts

Unsolicited manuscripts will not be returned unless accompanied by self-addressed envelope with sufficient postage.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.) Subscribers failing to send notification can have their magazine forwarded by sending sufficient postage to the postmaster at the office of their former address.

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The Threshold

Our Cover

THE striking scene of the Christmas Nativity on our cover this month is from the painting, "Holy Night," by the artist, Feuerstein. May good will and understanding live in us, as never before, as we seek to make the spirit of the Christ Child real in our world.

American Churchmen Confer in Japan

With the official approval of President Truman and General MacArthur, a deputation of four American Protestant churchmen left by plane from New York on Oct. 19 for Japan to confer with representatives of the Japanese Christian community. The total group will discuss the common task of the churches of the two nations during the time of reconstruction and the relief and rehabilitation needs of the churches in Japan. The visit has the official approval of the Federal Council and the Foreign Missions Conference. The American churchmen expected to remain in Japan for about three weeks. The deputation is not authorized to make administrative decisions bearing upon the missionary enterprise or upon ecclesiastical relations between the churches of the two nations.

Members of the delegation are: Douglas Horton, chairman of the American Committee of the World Council of Churches; Bishop James Chamberlain Baker of Los Angeles, chairman of the International Missionary Council; Walter W. Van Kirk, secretary of international justice and good will for the Federal Council; and Luman J. Shafer, chairman of the Japan Committee of the Foreign Missions Conference.

In 1940, there were 1,931 Protestant churches in Japan with an aggregate membership of 233,463, and 412 Christian schools, from kindergarten through the universities, with a total enrollment of 51,412 students.

Left to right: Luman J. Shafer, Douglas Horton, and Walter W. Van Kirk. Fourth member of the deputation is Bishop James C. Baker.

Service for Needy

Postwar strategy for a spiritual ministry to needy groups of Americans during the reconversion period has been put into operation by the home missions boards of Protestantism, it is reported by the Home Missions Council. Leadership will continue to be provided for former war workers in industrial areas by the Council's new Industrial Committee, Donald F. Pielstick, field secretary. Committees of the Council are developing plans for a broader educational program for Negro ministers and a training program of city Negro pastors and Negro rural ministers and seminary students.

The Council calls upon local church leaders to provide an expanded religious and social ministry to the uprooted peoples who are remaining in war industrial areas and need to be integrated into the community life.

Ecumenical Education

The International Council of Religious Education and the American Committee of the World Council of Churches have entered into a cooperative agreement whereby Paul Macy becomes director of ecumenical education for the International Council and director of the Midwest area for the American Committee of the World Council. Mr. Macy will maintain headquarters at the International Council offices in Chicago.

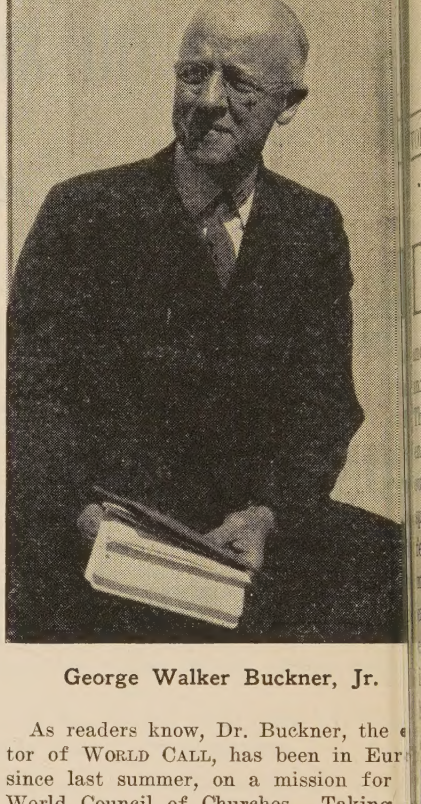
Chinese Educator

Dr. Francis Cho-min Wei, distinguished Chinese educator, is the first incumbent professor of the newly established Henry W. Luce Professorship of World Christianity at Union Theological Seminary in New York City. He gave the inaugural address at the Seminary on Oct. 24, saying, "The new China is challenging the church with a task unequaled in its history." Dr. Wei is president of Hua Chung University in Wuchang, China, to which he will return next year.

Announcement has been made at the Seminary that Hans Brunner, son of the eminent Swiss theologian, Dr. Emil Brunner, is pursuing graduate studies at the Seminary as the first foreign fellow to come here following the war.

Universal Bible Sunday

The widely observed, annual Universal Bible Sunday comes this year on Sunday, December 9. If Bible Sunday be rightly observed, new multitudes throughout the world may discover the treasures of life to be found in the Bible. Suggestions for the observance may be obtained from the American Bible Society, 450 Park Ave., New York 22, N. Y.



George Walker Buckner, Jr.

As readers know, Dr. Buckner, the e
tor of WORLD CALL, has been in Eur
since last summer, on a mission for
World Council of Churches. Taking
vantage of his absence (he has just
turned to the States), we are using
picture here and inserting these pa
graphs, written by Robert Root, c
respondent of the World Council at Genev

Dr. Buckner is pictured at headquart
of the World Council in Geneva, at t
time he attended the recent meeting of t
Council's Reconstruction Committee.
a brief word of appreciation to the co
mittee, Dr. Buckner said that church p
ple usually think of the compassion
Jesus in the story telling about him
he looked upon the multitude. But I
Buckner suggested that the insight
Jesus into the needs of the multitude w
also significant and added that he f
the committee was exemplifying such i
sight as well as compassion as it h
looked into the needs of different natio
that had been reviewed.

He declared that he had also been ir
pressed, having listened to French ar
German, as well as English, at the mee
ing, at the way many tongues and n
tionalities were united in one common ou
look through the reconstruction effort
the united church.

At the meeting attended by Dr. Buc
ner, the committee decided to set up
special division of material aid to brir
relief to the cold and starving people
Europe, and it appealed to the church
in undevastated countries, especially Ame
ica, to begin the collection of concentrat
food, clothing, blankets, medicines, ar
other goods.

WORLD CALL

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The Year Ends in Anxiety

DESPITE the fact that the year of 1945 marked the end of World War II and that our forces were on the victorious side both in Europe and Asia, the year is closing in a spirit of disquiet, anxiety, and pessimism. This is a strange paradox. The natural conclusion would be that the year would end in a spirit of exhilaration with the war over and our servicemen and women coming home. That our spirits are down rests on solid reasoning and sure feelings. The actual facts are disquieting. The first meeting of the Foreign Ministers to make the peace ended in disagreement. There is a spirit of revolt everywhere. Latin American nations are experiencing revolution or the threat of revolution. There are bloody uprisings in Indo-China and Java. There is civil war in China. There is hunger and pestilence throughout Europe and Asia. The United Nations who fought together in war are about to fall apart and divide the world into two rival camps instead of achieving the "one world" so much desired and so desperately needed.

"Problem Basically Theological"

THE sobering facts, however, are but pointers indicating our inward spiritual uneasiness. "The problem is basically theological." This statement was not made by the Pope or the Archbishop of Canterbury or by an American churchman. It was made by Douglas MacArthur at the time of the Japanese surrender and he added, "We must save the spirit if we would save the flesh." The correctness of the General's insight is felt by every spiritually sensitive individual. We are genuinely alarmed by our own spiritual inadequacy. The making of the peace demands patience and penitence far beyond our present mood. And if patience is a difficult quality for the individual it is much more difficult when it is to be exercised collectively by a nation.

We are now passing through a severe testing time. Do we have the necessary moral courage to let humanity have first place in our minds and hearts, or will we revert to type and let nationalism usurp this prominent position by our default and inaction? The concept of world brotherhood must not be allowed to yield to the idea of a master race. That is the very antithesis of the ideas that have motivated us in this long struggle for a better world and way of life for all mankind. Day by day we realize that while technologically the world has become a vast neighborhood, it has not yet become the necessary brotherhood for which we daily work and pray. Our decision on this fundamental issue will determine the character of the new era for all humanity.

Dr. Hocking's Wise Word

WILLIAM E. HOCKING in one of his 1944 Drake Lectures made a wise suggestion. He pointed out that there are three stages in the development of friendship—even on a world basis. The first is the state of initial enthusiasm, the second a stage of irritation, and the third a stage of understanding. When a group of people meet for the first time they greet each other with enthusiasm. The initial enthusiasm lasts until they get well acquainted and begin to observe one another's faults and then comes the period of irritation. If they remain together long enough, however, they develop understanding and cement their fellowship in strong and unbreakable bonds. The period of the war was for the United Nations a period of enthusiasm. We are now in the second stage in the development of fellowship, the stage of irritation. We must not let ourselves be divorced from each other until the nations have time to develop that understanding and tolerance which is the true basis of permanent friendship and fraternity.

Christmas and Faith

THE Christmas season should serve to lift our spirits and recreate our faith. Surely the Christ who came into a troubled world like ours can again put us to work rebuilding his kingdom on the wreckage we have made of so much of our modern civilization. The fact that the vicissitudes of history do not dim the force of his person is the growing miracle of our religion. If we can be made to see him at his true stature, shorn of triviality and sentimentality, he can once more challenge our faith. The giving of our churches to the cause of benevolence at the Christmas season is in itself an incidental matter in the face of the whole task of the church, but it is one way of symbolizing the realism of the Christmas message.

Editorial Correspondence from Europe*

CZECHOSLOVAKIA is the most indigestible country in the world." So spoke Foreign Minister Jan Masaryk, son of the famed first president of the Czechoslovak Republic for whom the people of this little country in the center of Europe hold a degree of respect, reverence, and affection similar to that of Americans for Washington and Lincoln.

To two other representatives of the World Council of Churches and myself the foreign minister pointed out in an interview which lasted an hour that for centuries the stronger and more numerous neighbors of Czechoslovakia had tried to absorb her into their life but had failed. The Czechoslovak national spirit, idealism, and passion for democracy had survived the recent attempt at conquest on the part of the Nazis and should prove equal to the tremendous problems of reconstruction and to the requirements for maintaining her integrity in the geographical and political center of a continent struggling for power.

Masaryk is a rare combination of idealism and realism, and he is fully aware of the difficulties which face his country in the months and years ahead. Borrowing from the terminology of his friend, Winston Churchill, he said that with respect to the general situation in Czechoslovakia he is "somberly optimistic."

He feels that it is especially important that no differences of ideology between the United States and the Soviet Union shall be permitted to interfere with the large measure of cooperation which must obtain between these two mighty powers if world catastrophe is to be averted. War between them should be regarded as unthinkable, said this warm, friendly man.

It is clear that one cornerstone in Czechoslovakian policy for the future is that she must get along with the Soviet Union. Masaryk made this clear, as did President Benes in a friendly visit of an hour we had with him two days before the interview with his foreign secretary. It is a principle of political operation which is accepted by leaders of the cultural life of the nation and by the man in the street as well. The reasons are obvious. Czechoslovakia fears Germany; and no one can say that her fears are without justification in the facts of history. She has only one neighbor strong enough to give assurance of protection which will withstand another Munich of betrayal. That nation is the Soviet Union and that nation has agreed not to interfere with the internal life of Czechoslovakia. Czech leaders report that Russia is living up to her agreement. They on their part intend to play the game fairly with Russia, whom they regard as an ally. They want the other peoples of the world as allies, too, and they especially want the friendship and cooperation of the United States.

Czechoslovakia is moving definitely to the left, but she is as definitely committed to the principles of democracy, and she has no present intention of adopting the Russian brand of communism.

President Benes recalled the fact that when ne the close of the war he was in Moscow to plan a pr visional government for his people, he opened a pre conference with the statement: "I have never been communist; I am not a communist; I shall never be communist." On the next day the papers of t Russian capital carried these words as headlines a on that day he began his conversations with Marsh Stalin.

President Benes is, without doubt, one of the ables most courageous and sincere political leaders in t world today. He speaks with a moral authority whos influence is far out of proportion to the size of h country or its population of fourteen millions. As former professor of sociology in the University o Prague, and during his wartime years of exile at th University of Chicago, President Benes is a man wit a trained mind and possesses a sense of history. H says frankly that he proposes to maintain balance i making progress in Czechoslovakia, neither going to far to the left nor holding to old traditions too te naciously. Only thus can collapse be prevented. H now feels sure that Czechoslovakia will hold togethe if the rest of the world holds together at all. He firs felt certain of the future of democracy in his country when the government accepted his proposals for a re turn to parliamentary elections and procedure. Thus this man welcomed the opportunity to exercise powe only in cooperation with a popularly elected legislative body.

My associates on this mission from the World Council of Churches to Czechoslovakia were Hugh Thomson Kerr, for the past 32 years pastor of Shadyside Presbyterian Church in Pittsburgh; and Benjamin Jay Bush, formerly of Westminster Presbyterian Church of Detroit. Dr. Bush has been sent by American Presbyterians as a permanent member of the World Council staff at Geneva. Dr. Kerr, like myself, is in Europe for a few months as special representative of the American Committee for the World Council of Churches.

The hearty welcome our delegation has received in two weeks in Czechoslovakia is partly due to the fact that we brought to the million Protestants here their first opportunity for contact with churches of America and Europe since the outbreak of war. Years of isolation have made these people especially mindful of the need for fellowship with their Christian brethren.

Destruction of church property and limitations on church life here have been great through the war years, but the church of John Huss has come through the period of occupation and war with enhanced prestige. Americans can know that they are having fellowship with a truly great body of Christian believers when they seek in some measure to heal the wounds and repair the destruction which ironically accompanied the successful efforts of liberation of their own armies and those of their allies.

*Dr. George Walker Buckner, Jr., editor of WORLD CALL, has been in Europe for several months under the auspices of the World Council of Churches. He returned to the U.S.A. on Nov. 1.

Hallowed Rooms of Home

By J. EDWARD MOSELEY*

MY FIRST glimpse of the Emily E. Flinn Home for the Aged at Marion, Indiana, on an October morning, when the beauty of Hoosier hills and valleys impinges on the soul, struck me forcibly as a most desirable setting for a home. Atop the crest of the highest hill in the section, I thought: "Why, that's a home, not an institution!"

Sugar, mascot of the home's guests and friends alike, welcomed me with her barks, not quite sure that a mere man belonged here. (It was later that I learned that Sugar became a part of the home on the day sugar was rationed, and that she is so highly regarded that at Christmas she receives a supply of dog biscuits from thoughtful friends.)

Miss Glen Harter, superintendent, whom I had known more than a decade ago when she was the church secretary at Downey Avenue Church in Indianapolis, greeted me at the door and had me sign the visitors' register the first thing. The home is always happy to welcome its friends as visitors, and since gasoline rationing was abolished has noticed a great increase—212 persons registered in September. Church groups have resumed the happy custom of going to the home for the noon meal and an afternoon program; the week before it was the Elwood church. On succeeding weeks it was to be groups from Brownsburg, Anderson Central, Indianapolis Eighth, Peru First, LaFontaine, and Arcadia.

Exactly at twelve o'clock I sat down with the members of this, part of my family, for dinner. The tables were decorated with lovely pom-poms and bright autumn leaves, a delightful atmosphere of home. We ate potatoes, beans, bacon, salad, pie, and drank coffee, as we talked. For all too short a time I became a part of this group of friends who daily live, work, and play together, sharing the fun, and on occasion the tragedies, the discouragement and the inspiration that make up each day in this home.

*Editorial associate of WORLD CALL.

Lois Harter and Mrs. Ella Boles bring in the eggs for Emily E. Flinn Home in Marion, Indiana.

Clean-up time at the Cleveland Home.

After eating I was in the mood to sympathize with the attitude of the small son of Mrs. Stewart, cook for the home. She took a vacation, and on the first day the youngster expressed thanks for the appetizing noon meal, in part with these words: "O Lord, we thank thee that mother is home, but we do feel sorry for the old ladies."

During the afternoon I visited every member of the home in her own room, walked around the grounds noting the garden plot and the shrubs and flowers, and learned thus at firsthand how inadequate this present building is for the persons of the church who want to be admitted to this home. Miss Harter informed me that there were 34 then on the waiting list.

Half of the guests of the home now (present capacity is 24) are past 80 years of age. Twelve of these charming ladies have no immediate relatives. None receives any kind of pension; seven have no income at all. Bethany, Hiram, Drake and Butler are represented among the colleges attended by eight of the women. Two are widows of ministers; three are daughters of ministers. Since the home was opened by Disciples in 1920—it is the last one of our brotherhood's benevolent homes to open, and that was 25 years ago!—it has served 100 women from five states.

The newest guest of the Flinn Home is Mrs. Myrtle Moore of Noblesville, Indiana, who will be 73 years old on December 29. The oldest member of this family is Mrs. Emma V. Cain, who will be 88 on December 12. The other member with a December birthday is Miss Stella Franklin, who will be 81 on De-

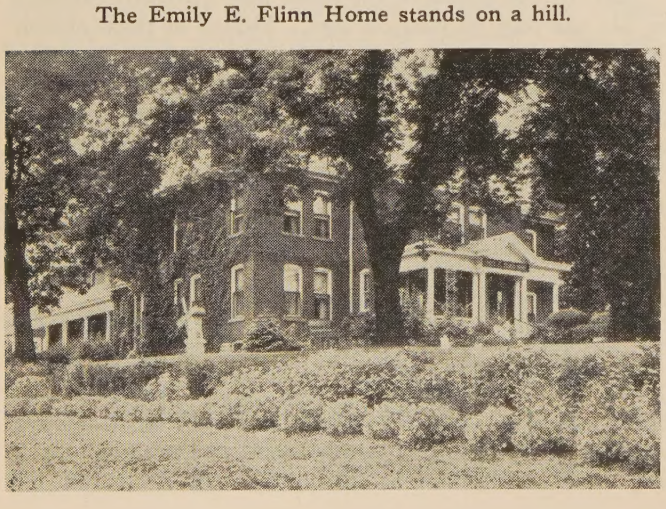
cember 31. Miss Franklin and her sister, Josepha, also a guest of the home, served more than forty years each as missionaries in India.

I found the women quite alert to world events, keeping up with the news by reading timely books, magazines, newspapers, and listening to the radio. (There are 17 radios in the home.) They not only read (and kind friends always are sending magazine subscriptions and books) but they rest when they wish, visit much, putter about at will, write letters to friends old and new, crochet, knit, tat, keep scrapbooks, pursue hobbies, yes, and gossip to their hearts' content.

Before leaving the Flinn Home for a visit to the Cleveland Children's Home, I talked with Miss Harter about the satisfaction that comes from sharing with those of our family whom we love. We sat in her office where she must take care of all detail without secretarial assistance and I noted the interesting pictures on the walls. There were photos of world-renowned leaders like FDR, President Truman, Marshal Stalin, Chiang Kai-shek, Churchill, Ernie Pyle, yes, and of cats, of Fala, and the home's own Sugar. I learned details, far more than I can relate here, of the Sunday morning church school and communion observance, of the home's daily schedule beginning with breakfast at 7:30 o'clock, the constant provision of a nurse, the 25 years' service of H. L. Erlewine, Marion layman, as chairman of the home's supervisors, the unlimited medical aid of Dr. B. C. Dale, across many years without any charges, the compilation of lists of suggested Christmas gifts at the request of the churches, and the hopes for an essential new wing soon now—about which there'll be more a few paragraphs down the way.

The brotherhood's Cleveland Christian Home is several miles from downtown, well located with spacious lawn and playgrounds, near schools and churches. Shortly after I arrived on a rainy afternoon, I met the superintendent, Mrs. Anna Garver Thorpe. While waiting for her in a comfortable lounge, I glanced at the registry and the names of the never-ending stream of callers; ministers, housewives, business women and men, youth, other children, persons of many faiths, including Catholics, and from places far and near. As I finished signing, Mrs. Thorpe came in and shortly afterward I began to visit the various offices and quarters, the intriguing dining room, study, recreational and sleeping rooms.

The Emily E. Flinn Home stands on a hill.



Charlotte fixes Lucille's hair at the Cleveland Home.

My conversation with Mrs. Thorpe was unexpectedly interrupted by the sudden return of one of "her boys," a vigorous sailor for three years. Floyd "Moby" Dick, whose sister, Mary Lee, too knows this as home. Mrs. Thorpe and Moby embraced and I felt like moving along unobtrusively as tears came to this happy mother's eyes. The pleasure of the occasion to both was so evident. I felt that I had intruded yet I welcomed the happening for it revealed to me as nothing else could have perhaps just what loyalties love does create when hope and confidence replace fear in human life.

As I was shown through the home I was informed that the Cleveland Home is the only Protestant home in this area which is doing adolescent work and caring for newborn babes. The home, with a capacity of 100 is full all of the time; during the last year more than 1,000 children were refused admittance, primarily because of lack of room. During the war, children of servicemen and their working wives were cared for during the day, and the home's service flag grew month by month—there were three gold stars in it the day I was there.

In the huge pantry I began to realize how much food it takes to feed three meals a day to growing, hungry children. For instance 20 quarts of fruit are necessary to give each child one serving; two bushels of potatoes to provide one portion for each youngster; 52 loaves of bread for the day's meals; and 25 gallons of milk. And that's a lot of food, in your home or mine, and in this, our home! Some of this food was grown last summer in victory gardens at summer camps; much of it is the gift of supporters in churches of the area.

The children attend Sunday school every week, and they rank high scholastically in the public schools which they attend. The home has study rooms, a library, regular chores for these growing youngsters, and the value of a disciplined life. Is it any wonder that they maintain high grades and show improved attitudes in their relationships with other children?

So I saw that the Flinn Home in a small city and the Cleveland Home in a major metropolitan center

(*Continued on page* 19.)

Africa Has New Significance

By EMORY ROSS*

PERHAPS because Africa was deemed to be remote and relatively simple and therefore suitable as a starter, Italy's three pre-war African colonies was the first item reported discussed at the Council of Foreign Ministers in London in September—the first peace conference after World War II. What followed showed anew—and one hopes clearly — the intimate complexity of world concerns.

Emory Ross

The foreign ministers, their governments, the papers, and the people found that they couldn't discuss those African colonies apart from the Mediterranean and the Red Sea, the Arabs, the Jews, Near East oil, the Soviet Union, the Balkans, Trieste, the Ruhr, reparations, the four-zone rule in Germany, a Western bloc, a Far East Control Commission, Evatt's demands, trusteeship, the Economic and Social Council, the principle of the unilateral veto, what Potsdam really meant and—after twenty-two days—whether the Council could afford to adjourn without signing even the secret factual account of its sessions.

To wounded and hungry mankind that sounds foolish and hopeless. To stiff-faced, geocentric negotiators it may seem to make sense. Some principle has been preserved; the national position remains unimpaired. Perhaps so, but man's position is jeopardized.

His position is jeopardized in Africa by such disagreements and stalemates. So also is man's position in Palestine and Java and New Zealand and Missouri and Wales. The African's position was as closely linked to the London meeting as was that of Mr. Byrnes' own fellow South Carolinians, black and white. In our world today the corn can't be green—and stay green—in Wales unless everywhere the sea is free, exchange is just, man is lifted and the spirit is aided to the highest fulfillment possible in a human being.

For a century the Christian mission has been serving in Africa. To begin with, it was a completely "foreign" labor undertaken by non-Africans, mostly white. In the second and the current third and fourth generations it has become in large measure an African labor. Foreigners, white and colored, are a tiny minority in the growing African church, and for the most part they seem wisely to be supporting and strengthening the African constituency, leadership and outreach.

It appears clear to most students of African affairs that the Christian mission (a) has been the pioneer nearly everywhere in Africa in modern education, linguistics, literacy, literature, medicine, public health, agriculture and social advance; and (b) still carries a disproportionate share (perhaps as much as 85%) of the total educational load in Africa either with or without government aids of different sorts.

Some criticize the Christian mission for bringing so much change into African life, or for the methods used in bringing it. As for the change, it was inevitable. Missions pioneered in the elements mentioned and still carry a large share of the load, but nearly every other force touching Africa from the outside in the past century has brought or contributed to change also: trade, political forces, western law, foreign literature, sea transportation, motor salesmen, air-lines, cinema, military forces, war, liquor, land ownership, the press, labor unions, clothing merchants, the postal system, mail order houses, cooperatives, international health agencies. Change has been made inevitable by a world pushing in upon Africa.

What is now further to be said here is based on two beliefs. One is that the church in Africa has made not only the pioneer, but a major continuing effort for Africa's awakening, for the lifting of Africans' visions and hopes, and has contributed largely to preparing some thousands of Africans for discharging increasing responsibility in the conduct of their own affairs. The second belief—basic to the first and many others—is that the Christian directive and dynamic is correctly interpreted as laying upon Christians everywhere responsibility for advancing the good of all men.

For those holding those two beliefs it would seem clear that the following seven commitments are well up among those which Christians in the United States and Canada—two nations so closely linked in their overseas Christian service—should seek to discharge in our critical postwar era.

1. Most serious study should be made throughout the whole of the North American church of the major aspects of national and world problems affecting the well-being of man and the peace of mankind, to help determine and assure the exercise of Christian influence on policies for justice.

2. The question of trusteeship and dependent area policies should be given particular attention and action. Africa has within it the largest dependent area in the world, and the largest number of dependent people.[1]

3. Racial understandings and cooperation must be greatly bettered at home and overseas, with the church taking increased responsibility for action in this respect.

*Formerly a Disciple missionary in Africa, now with the Foreign Missions Conference of North America.

[1]Indians are not here included among "dependent people," that term being applied in this discussion only to the inhabitants of colonies, protectorates, condominiums and mandates.

4. Religious liberty has been denied or severely curtailed in a number of countries, and there is danger that it may be still more reduced in the postwar period. The North American Christian forces should give study and right action in this field both in the home countries and in relations with other peoples and governments.

5. Animism is no adequate spiritual guide for African advancement in any realm of the heart, the head or the body any more than it was for the advancing Hebrews or Saxons centuries ago. Christianity has been for many and can be for all Africans willing to accept it the greatest modern transforming power for the individual and for the group.

6. The broad educational services rendered by Canadian and American Christian missions for more than a century are among the most powerful modern factors in Africa's development to its present stage, and they ought to be further enlarged in the postwar period.

7. Five aspects of education ought especially to have new and wider treatment: education of women, use of land, literacy, literature, seminary training.

Special comment is perhaps desirable on paragraphs 2, 3 and 4 above.

The definition and significance of the trusteeship proposals in the United Nations' Charter are not at all well known in North America. First, they constitute the only broad, international agreement ever signed on the principles of trusteeship. Second, they are principles only, insofar as international accord is concerned. They do not represent any agreement to put any dependent area under the proposed Trusteeship Council. They only open the way and provide the agreed means of doing it if the nations now having or hereafter acquiring dependent areas wish to do so. Third, being principles only they require the hard work of many men in many places to bring them into action internationally.

Such work can fortunately be guided to a considerable extent by the individual policies and experience of certain of the colonial powers which have formulated such principles for their own colonial areas and are seeking to carry them out.

The work will be made difficult, however, by three major factors: (1) not all colonial powers use as their guide the principles set out in the Charter; (2) the war greatly stimulated the demands of dependent peoples for immediate or early self-government or independence, and the question of tempo in the various colonies will probably present special problems; (3) ignorance of colonial matters among the people of non-colonial powers and even among large numbers of citizens of colonial nations presents something of a problem of mass education on this subject before popular support can be given.

The church has a vital role to play in informing and securing the expression of public opinion in North America with regard to internationally-agreed policies affecting Africa.

The racial aspects of the dependent area problem are accentuated by the fact that colonial powers have always been predominantly white and that now, Japan being eliminated, they are exclusively white. Dependent peoples are almost all colored. No amou of discussion can change those facts. And no amou of talk will convince the mass of dependent peop that color as *color* and race as *race* are not lar factors in the maintenance of the colonial syste There are many things that can be truthfully said the other side. But one of the clearest things abo the racial situations in the world today is that ta and discussion are not now very effective. The urge increasingly for action. The same urge is seen in oth international situations between governments: clear a tion is asked as a proof of intent and sincerity. D pendent peoples, nearly all colored, ask the same.

The racial aspects of the African scene requi direct and undiluted Christian treatment. The moder church has a shamefully spotty record on race. B there is nothing in man's experience to excel undilute Christianity when applied to race—or to any othe human problem. Our churches need to join their siste churches of other lands in reforming their own att tudes in their own communities wherever racial co tacts occur, and in realistically applying Christia principles in their racial relationships to Africa an to all other dependent areas. The first additiona advance must be made at home.

The question of religious liberty, a part of the bod of human rights and fundamental freedoms emphasize in the Charter, faces the North American church a home and overseas. What is religious liberty? Ther is no world agreement. There is not agreement i the United States and Canada between Protestants an Roman Catholics. In other areas where Roman Catho lics are stronger the disagreement is even clearer Disagreement in such areas is somewhat paralleled by that in Muslim areas where, like Rome, Islam holds itself to be the only true religion.

Careful and calm consideration of this great human problem—fundamental to all human rights—should be given by Protestant groups all through North America. The unique text for basic study of the problem is M. Searle Bates' new book, *Religious Liberty: An Inquiry,* published under the guidance of the Joint Committee on Religious Liberty of the Federal Council of the Churches of Christ in America and the Foreign Missions Conference of North America.[2] Nothing like it has ever been done before.

Public officials in North America need to be made acquainted with this problem. Reasoned, quiet insistence on religious liberty for all men everywhere is a contribution to global justice.

North American churches are studying Africa this year. Africa has a new significance. Inextricably tied with all the world, it is one of the world's most searching tests of national and international intentions. The Christian Church has done great service in helping Africans bring Africa to this point. It must now share an added task for Africa and all dependent areas. Mature judgment and high realism are required. Success should prove of incalculable consequence for Africa, security and peace.

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[2]International Missionary Council, 156 5th Ave., New York 10, N. Y.

N. B. A. Ready for Expansion

By J. ERIC CARLSON*

WARTIME restrictions have continued to add ew problems in the operation f the several homes of the ational Benevolent Associaon. Because of the devoted id sacrificial service of the perintendents, the families f the homes have received very needed attention during ie year. While budgets for ie homes have soared to unrecedented heights, receipts rom the churches for maintenance have increased to such n extent that we have been able to pay bills promptly. The receipts for the year were the largest ever reorted by the N. B. A. Total receipts from churches nd interested individuals for maintenance amounted o $537,453.39. The Christmas offering last year mounted to $280,901.62, a substantial increase over 943. Gifts by annuity amounted to $38,357.48, and y bequest $98,626.42; both substantial increases.

J. Eric Carlson

The largest offering from a single congregation came rom the East Dallas Church, Dallas, Texas, which mounted to $8,421.63. A most substantial support of ur work comes from what we call our Front Line Churches in Benevolence; that is, churches contributing $300 or more a year for our work. Last year here were 295 Front Line Churches; this year the umber has grown to 451. Many of our smaller churches give quite as generously as Front Line Churches, even though they do not reach a goal of 300. We are most grateful for their generous support. A growing number of churches contribute as much as $1.00 per member per year to the work of the N. B. A. Last year there were 530 in this group.

Funds are in hand for the building of a greatly needed addition to the Emily E. Flinn Home for the Aged at Marion, Indiana. Actual construction will begin as soon as wartime restrictions will permit. Many individuals and groups have already contributed to the furnishings' fund for the home. We are sure other persons and groups will wish to do likewise. Norman E. Berry, who was so largely responsible for the complete success of our money-raising effort, retired as field representative for the N. B. A. in Indiana, on December 31, 1944. C. C. McCaw, formerly pastor of the church at Austin, Minnesota, began his work as representative in the Northeastern Area on September 1, 1945.

On April 15, 1945, Mrs. F. W. Henry retired from active service as superintendent of the Colorado Christian Home. Mrs. Henry had been actively identified with the home for 34 years, and for 18 years served as its superintendent. During her tenure of office, Mrs. Henry instituted many policies that contributed materially to the effectiveness of the service rendered to the children. The most notable achievement at the home during the time Mrs. Henry served as superintendent was the erection of a 24-bed hospital and the installation of modern equipment. R. R. Kaiser, for many years a minister serving our churches in Kansas, has been selected to become manager of the home. Mrs. Dan Cross, widow of the late D. F. Cross, former minister of Central Christian Church, Kansas City, Kansas, has been selected to serve as chief supervisor. The Colorado Christian Home is in the midst of a campaign to raise a total of $70,000 to finance an enlargement program.

In Dallas, Texas, the Juliette Fowler Homes are planning an enlarged service to our churches in that area. They have already secured a sizeable sum of money and hope soon to begin actual construction on one or more units. H. E. Crone has been employed to contact our Texas and Louisiana churches and interested individuals in behalf of this program.

The Southern Christian Home in Atlanta expects to build a cottage for older boys as soon as wartime restrictions will permit. The Cleveland Christian Home Board has appointed a special committee to study the needs of children in the Northeastern Area. At this time it is thought advisable to make only minor additions to the property in Cleveland, and eventually to expand the work in the area by a second and possibly a third home for children.

The N. B. A. expects to be in a position to contribute a maximum service in the field of child welfare and care for the aged when the full impact of the war's aftermath makes itself felt in our country.

*General secretary of the National Benevolent Association.

Benevolent Measuring Rod

July 1, 1944, to June 30, 1945

Children served during the year in 6 Homes	775
Aged people served during the year in 6 Homes	264
Mothers cared for during the year	41
Total served during the year in twelve homes	1,080
Children uniting with the church during year (Most of the children already belong, having made the Confession at the usual age)	38
Deaths of aged during the year	30
Aged applicants on waiting list—June 30	66
1944 Christmas offering from churches	$280,901.62
Increase over previous year	70,033.96
Brotherhood receipts for Benevolence for year	537,453.39
Increase over previous year	114,030.48
Total operating costs for year	$527,908.72
Front Line Churches in Benevolence (Contributing $300 or more annually)	451
Increase over previous year	155

Stocktaking in the Philippines

By E. K. Higdon*

THE spiritual liabilities and assets of the Philippines are difficult to assess so soon after the end of the war. But some attempt to describe and evaluate the situation is necessary in order to understand the job the Filipino has to do and to be able to help him. The task of the church can be defined only against the background of the conflicting, confusing, baffling elements in Filipino life. Among the liabilities are property destruction, displaced population, moral deterioration, psychological tensions, and religious contentions. We list as assets the opportunities to begin anew, the longing for Christian fellowship, and character tested by suffering.

Property losses amount to several hundred millions of dollars. Cebu, one of the three largest cities, suffered almost total destruction of its business section. Only one building had a roof. Skeletons of large structures still stand, their bones burned and blackened. Manila is tragic, her ancient walled city in ruins; her modern buildings crushed as though all the giants of mythology had employed all the methods of science to pick them up, crush them to bits, and throw them down in shapeless heaps; her beautiful tree-bordered boulevards and avenues stripped, the trees wounded and almost all dead. Hundreds of towns and villages have been wiped out.

The church suffered with the rest. Probably 70 per cent of all buildings formerly used for Protestant work are gone.

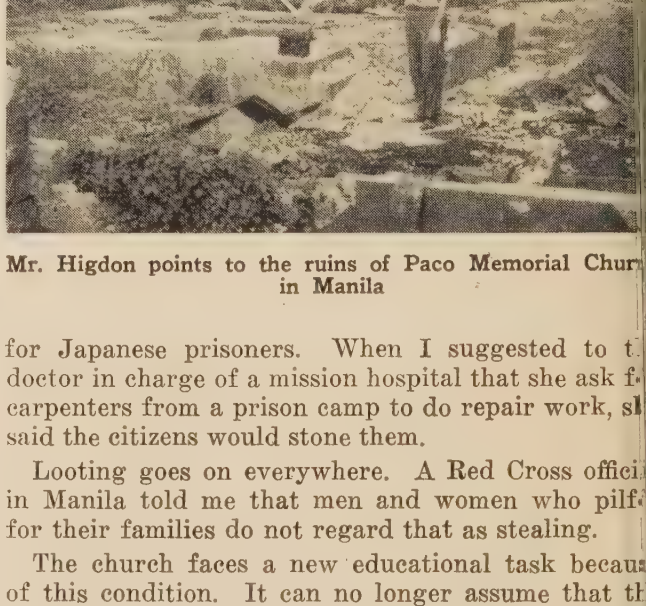
The displaced population in the Philippines is a significant factor on the liability side of the ledger. Early in October the one interisland steamship company then operating had a waiting list of one thousand in Iloilo alone. The majority of these were trying to go to homes and families from which they have been separated since 1941. Family plans await the reunion of scattered members.

Tens of thousands of civilians "evacuated" when the Japanese entered their towns or villages. Some returned after an absence of a few months, but others, perhaps the majority, remained in the hills, the mountains, the caves, the forests throughout the occupation. These evacuees were still coming home as late as October, 1945.

Until these displaced persons and groups can get back to their homes and jobs, life in the Philippines will continue to be confused and disrupted. This condition affects the church in attendance, in leadership, in financial support, and in long-range planning of its postwar program.

The populations of enemy-occupied lands behave as if all moral law were repealed in wartime. Filipinos tell with pride of the way they lied to Japanese, or otherwise deceived them, or stole from them, or misdirected them so that they met death. I was informed that Filipinos offer twenty-five dollars a head

*Executive secretary of oriental missions in the division of foreign missions of the U. C. M. S., recently returned from the Philippines.



Mr. Higdon points to the ruins of Paco Memorial Chur in Manila

for Japanese prisoners. When I suggested to t doctor in charge of a mission hospital that she ask f carpenters from a prison camp to do repair work, s said the citizens would stone them.

Looting goes on everywhere. A Red Cross offici in Manila told me that men and women who pilf for their families do not regard that as stealing.

The church faces a new educational task becau of this condition. It can no longer assume that th principles of the Ten Commandments are considere valid by adults; and it must begin at scratch wit the children who have reached the age of accoun ability since Christmas of 1941.

Psychological tensions constitute a heavy liabilit The sharp division between collaborators and th guerrillas continues. The guerrillas killed thousand of civilians, perhaps a total of ten thousand in north ern Luzon alone.

By late 1944, an order was given to stop the execu tion of civilians. This order was not obeyed instantl and everywhere, but after the liberation the killing ceased. The tension, however, between the two group has not been resolved and the ministry of reconcilia tion must be practiced.

The Philippine Islands have had their share of re ligious contention. After the Spanish-American war the Philippine Independent Church was formed by a group which separated from the Roman Catholi Church. American Protestants introduced a dozen o more denominations between 1898 and 1941. Severa of the major groups had one or more schisms durin that period, and by 1942 there was a total of mor than forty denominations. However, the Unite Brethren, Congregationalists, and Presbyterians ha joined forces in 1928 in the United Evangelical Churc of the Philippines, and thirteen independent bodie had united in 1934 to form La Iglesia Evangelic Unida en las Islas Filipinas.

The decade 1930 to 1940 saw an upsurge of interes among Filipinos and missionaries alike in churc

nion. Taking account of this interest, a committee n church union appointed by the Japanese-sponsored ederation of Evangelical Churches in the Philip- ines called together in Manila a group of churchmen ho announced the formation of the Evangelical hurch of the Philippines. Hence when the United tates forces liberated the Philippines and the collabo- ation issue became intense, this new church became he hot point of discussion.

The officials of the Evangelical Church in the hilippines in March, 1945, claimed a membership of orty or more denominations. That was before some f the uniting groups had opportunity to take official ction on the matter. In September the presiding ishop, Dr. Enrique C. Sobrepena, showed me a list f twenty. What the score will be six months from ow, I cannot predict. The Disciples of Christ will old a National Convention early in 1946 at which ime a vote will be taken on the relation of the Chris- ian churches to the new organization. Eleven of hirteen influential members of the convention execu- ive committee and two other representative commit- ees in a straw vote taken on September 10 indicated hat they thought they had joined a federation and ot an organic union. This attitude is typical of the onfusion regarding the new church. At least four of he major groups which Bishop Sobrepena claims ave entered the union are now threatened by splits ver this issue. It is a most disturbing and distress- ng factor among Protestants, and the Roman Catho- ics play it up in every possible manner.

This is a formidable array of liabilities. How do he assets measure up?

The assets include such new opportunities as the consolidation of institutions which have lost their buildings; the erection in Manila of a headquarters building for all Protestantism; the possibility of estab- lishing a union medical center in the capital city; the creation of appropriate architecture for new buildings to be used for religious purposes; the demonstration by evangelicals of business ability and common hon- esty in the administration of relief; the expansion of the program of education under church auspices to take in a much wider field than ever before; and the use of financial aid in such ways as to encourage the Filipinos to continue the type of sacrificial giving developed in many areas during the war, to enrich rather than to impoverish their spiritual lives; and to provide relief, rehabilitation and reconstruction funds in such amounts as to help rather than to hinder the long-time financial program.

This catalog of new needs and demands is sugges- tive rather than exhaustive.

There is an intense longing for Christian fellow- ship. My sketchy accounts of developments through the Federal Council of the Church of Christ in Amer- ica, the Foreign Missions Conference of North Amer- ica, the International Missionary Council, and the World Council of Churches called forth discussions and questions which revealed a deep and intelligent interest. My interpretations of the purpose and mood of the boards for fuller, more effective cooperation and, in some instances, organic church union met enthusiastic response. Their eagerness to know the plans of the Philippine Committee of the Foreign Missions Conference and of the boards which constitute it carry both encouragement and warning; encouragement because tentative plans made here match needs felt there, warning because Americans may press forward too rapidly and fail to give Filipinos the responsibility they should bear in this fellowship.

The overwhelming majority of the people of the Philippines suffered indescribable physical hardships and mental anguish during the Japanese occupation and the campaign of liberation. Those experiences either deepened the faith of Christians or revealed the poverty of their allegiance and the emptiness of their profession.

Illustrations of character thus tested and found true would fill a volume, but I shall give only one story, the simple testimony of a Baptist girl whose name I do not know.

She was on the island of Guimaris across the chan- nel from the city of Iloilo. Guerrilla activity had been especially well organized and effective in the entire Negros-Panay area. This young Bible woman was taken with several others for questioning. The Japanese captain who was trying to get her to tell where guerrilla bands could be found suddenly shouted: "You are lying! Tell me the truth."

She replied, "I may go soon to meet my Maker. Do you think I want to enter his presence with lies on my lips?"

He said, "That is Bible talk."

The girl looked directly at him and asked, "Are you a Christian?"

The captain avoided her eyes and his questioning proceeded in a kindly tone and a more considerate manner. After a while he said, "I think you would make a good mother."

The captain dismissed her and exonerated her. And twice within the next several hours when she was brought before another officer by mistake, he came to her rescue and her life was saved.

Displaced people crowd transportation facilities. Here a bus is crossing a river on a raft

"Christ on Pogrom Street"

By JOHN STUART CONNING*

A RECENT exhibition of the paintings of William Wachtel in New York has revealed the notable contribution this truly great artist has made to a sympathetic understanding of the Jewish people. His whole life as an artist has been spent in depicting with rare insight the inner charm and romance in Jewish folkways and religious customs. The varied background of his life has enabled him to portray the hopes and aspirations of his people from many aspects, while, as an orthodox Jew, he has retained that love for his people and their traditions which has enabled him to unfold with deep understanding the hidden bonds that bind the Jew to his ancestral faith, and to Israel.

Like all Jews, William Wachtel has entered profoundly into the sorrows of his people during the recent tragic persecutions under the Hitler regime. That reign of terror has left its indelible scars on his soul. Especially he has felt keenly the fact that some of those who profess the Christian faith have denied it by their attitude toward the Jews. Something of this feeling he has expressed in his tremendously gripping canvas, "Christ on Pogrom Street."

The scene is a typical ghetto in a town of Eastern Europe. Straight before you is the street of the Jewish quarter, through which the passion-driven mob has just passed, leaving death and desolation in its wake. On either side are the Jewish homes showing marks of wanton destruction in broken windows, doors torn from their hinges, and the wreckage left by plunderers in search of loot. In the background are the churches and homes of the rest of the people of the town, from which the marauders have come. In the foreground on the left is the figure of a woman, sitting on a pile of rubble, and bent double under her burden of sorrow and despair. On the right is the kneeling figure of a woman with two children, and an old, white-bearded man, all prostrated by the sufferings through which they have passed.

In the very center of the painting, and between the suffering victims of the pogrom, who are so bowed down with grief that they do not see him, is the white-robed figure of the Christ, showing in his face the marks of unutteral sorrow, and bearing his hands and feet t marks of the nails. T artist, with unerring i sight, has depicted t Savior as having come share the sufferings his people, and to bri comfort to the bere and the overborne. T painting conveys mo vividly than any serm or pamphlet the sha of anti-Semitism. O cannot but wish that i message might be give to a multitude.

To Christians it has message all its own. expresses an unequiv cal reproach against an form of Christianity that manifests itself in pogro or any other type of anti-Semitism. A religion tha demands love for enemies and the unlovable, can neve be truly represented by those who practice hatred an ill will. It must be repudiated by the church as en tirely alien to the spirit of Christ.

In these days of world tragedy, in which Jews hav been the chief objects of Nazi terror, and the bligh of anti-Semitism has been cast over so many Europea lands, it is incumbent upon Christians everywhere t live out in their daily life the fundamental principl of the Christian faith, love for all men, especially fo Jews, the kinsfolk of Christ, who have suffered s desperately at the hands of those who have cast a vei over his face. This is especially urgent here in Ameri ca where we now have the largest Jewish populatio of any country in the world, and also because anti Semitism, which had gone underground during the war, threatens to become more active than ever now that peace has arrived. Here is a test of the most practical sort as to whether we are thinking as Christians should, and as to whether we are prepared to put into practice the fundamental ethic of our faith and prove the validity of its unanswerable argument. Had the spirit of Christ always animated the church in its relationship to the Jews, the history both of the church and of the Jews would have been very different. But even at this late date the church must manifest to whom it belongs, not primarily for the sake of the Jews, but for its own sake. Her very life depends upon it.

William Wachtel studied art in Cracow, Munich, and Paris. He lived for eighteen years in Vienna before Hitler brought Austria under Nazi domination.

*Dr. Conning is editor of *Press Service*, issued by the Committee on the Christian Approach to the Jews of the Home Missions Council of North America.

Peace Brings Added Obligations and Responsibilities

By ROBERT M. HOPKINS*

"IN SOME districts in Europe not a child born in 1945 remains alive," cables Mrs. Elsie Thomas Culver from Paris. Mrs. Culver, who has gone to Europe to ascertain what the real conditions are, is editorial director of CCORR—Church Committee on Overseas Relief and Reconstruction.

Since V-J Day "the situation in Asia unquestionably compels entirely out-of-the-ordinary immediate action on the part of American Christians," writes Fred Atkins Moore, director of CCRA—Church Committee for Relief in Asia.

"Communications with parent missionary societies in Europe are opening very slowly. For example, Danish missionaries in the Near East are not yet receiving even post cards from the homeland. Some Norwegian contacts have been made, but Holland is quite unable to contact its large staff of missionaries, while of course German missionary societies are utterly paralyzed," is the latest word L. S. Albright brings from the offices of IMC—International Missionary Council.

All of this being interpreted means that with the coming of peace the necessity for immediate relief for millions of destitute people in both Europe and Asia and for missionaries in many lands who are still cut off from their supporting home bases has vastly increased rather than decreased. We are told that this winter between fourteen and fifteen million people are wandering about in Europe homeless, very meagerly clad, without food and bereft of medical supplies. The number of such destitute refugees in Asia is vastly more.

The human family is in desperate need, the like of which we have no record in history. The opportunities, therefore, for extending relief call for both greatly increased contributions of financial aid, and also for the sending as never before of such material aid as cannot

An orphaned and homeless Dutch boy waits for transportation to a safer area.

be secured in the stricken lands—medicines and clothing and certain food supplies for which transportation facilities are being made available for this united approach of the churches.

The Church Committee on Overseas Relief and Reconstruction, which is the body created by the Foreign Missions Conference of North America and the Federal Council of the Churches of Christ in America to guide the cooperating churches in their overseas relief activities and to validate the agencies most worthy of support from the churches, has urged the churches in North America to step up their programs for this year of dire emergencies.

"There is the most acute distress which can only be met with our help," states Leslie B. Moss, director of CCORR. The total sum requested is $7,040,000 for 1945-1946. This amount will make available assistance through the following well-established channels:

For ministry to and through the churches in Europe through the World Council of Churches	$3,585,000
For ministry to the peoples of Asia through the Church Committee for Relief in Asia	1,500,000
For ministry to the orphaned missions of European churches through the International Missionary Council	356,000
For ministry to prisoners of war through the Chaplaincy Commission of the World Council and the Y. M. C. A.	300,000
For ministry of the Word of God in Europe and Asia through the American Bible Society	1,024,000
For ministry to children through the American Friends Service Committee	150,000
For ministry to women and girls through the Y. W. C. A.	75,000
For ministry to students through the World's Student Christian Federation	50,000

Of this total of $7,040,000, Disciples of Christ have

*Dr. Hopkins is president of The United Christian Missionary Society.

1946 Week of Compassion

Theme: What doth the Lord require of thee Now . . .
Face to Face
With Humanity's Distress and Destitution?
Time: February 17-24, 1946
Feature: Brotherhood Dinner, February 20
Goal: Approximately $500,000

"THEIR PLACE IS IN OUR HEARTS"

WORLD CALL

been asked to contribute this year $579,600. This is about five times the amount we gave last year. Other religious bodies are being asked to reach goals that have been similarly stepped up. It is hoped that in the Week of Compassion this winter our churches will provide at least $300,000 toward this goal. Such an amount will make possible much needed help for distribution through each of these eight worthy agencies, the larger portion to be applied to relieve the distress of the churches throughout Europe, for the millions in need in Asia, and for the continuation of indispensable aid to the orphaned missions of the depleted European churches.

The experiences reported recently from one bombed town in Europe are typical. First the returning inhabitants found the walls of a concrete building which had been burned out and they roofed it. This became a center for the distribution of food and other Red Cross supplies; later they roofed a second floor for use as a school. The second building to be repaired was a small church in which church services were soon conducted. Later the school was removed to this church building. Then a partially wrecked house was repaired sufficiently to make possible its use as a clinic and dispensary for medicines brought in by war relief. All this was done before the people turned to rebuilding their own homes. Meanwhile they lived in lean-to hovels that had been thrown up against ruined walls which remained standing. First attention was given to cooperative action in building community buildings in which it will be noted the church was given high priority.

The Responsibility of the Church

It is to be expected that this first year of peace will see the greatest need and the best opportunity to meet that need. While government aid will, through United Nations Relief and Rehabilitation Administration, the UNRRA, render a vast service in basic approaches to meet these unprecedented demands upon America, only the churches can render the aid that is the special business of the church in seeking to re-establish the work of Christian forces. Wooden huts for temporary sanctuaries and social activities; clothing, blankets, medicines and other imperative supplies for ministers and other Christian leaders; brief respites for overburdened and distracted men and women bearing major church responsibilities; guidance and early assistance for theological students and faculties; the maintenance of missionaries still cut off from supporting missionary agencies in war-devastated lands; the providing of the Word of God and other comforting Christian literature including initial aid for religious journals in lands where no printing or paper supplies are to be had for any purpose; these are but a few of the ministries which only the church can supply.

No government should be called upon to render such services, and no government is prepared to include such activities within its relief program. This is indeed the year of our great opportunity. It brings our heaviest obligation to minister unselfishly in the name of the world's Redeemer.

THE Christian Board of Publication has just published a brief history of the Disciples of Chris by Winfred E. Garrison, called *An American Religious Movement.* Both the author and publishers are to b congratulated on having produced within the compas of 156 pages and for the price of $1.25 a history s adequate and comprehensive. The author's intimate unde standing of the background influences and streams of spiritua life that went into the origins of the movement, his own pe sonal knowledge of the tensions and conflicts as the movemen has developed, and his fine objectivity as a historian make thi a work of unusual balance and significance. It seems to thi reader quite the best record of Disciple origins so far written and puts in fine perspective the problems which we inherit a a people. The fact that it is a short history will add to th wideness of its reading, and in this case will not subtract fro its effectiveness as a record of the development of the com munion. It is short but not incidental, for every page i marked by careful research, mature balancing of issues, an clear and beautiful writing. The brotherhood is fortunate i having such a book at this juncture of its life. The inde carefully made, and the introduction, help to make the boo useful.

AN INTERESTING volume of essays on Christian union b an Episcopalian minister, Theodore O. Wedel, canon o Washington Cathedral, is called *The Coming Great Church.* H proposes the name seriously instead of "catholic" or the ter "united" or "federated" or "ecumenical" as the name fo the corporate body that should characterize the united churc of the future. There are signs of this great church in suc movements as the "ecumenical" movement among Protestants the "liturgical" movement among Catholics, and the theolog ical emphasis of the times which he terms "the return t orthodoxy." There are two doctrines though which have bee neglected in Christianity, namely, the doctrine of the church and the doctrine of the Holy Spirit. He feels that these two doctrines should be brought together for the "holy spirit" i the New Testament was a presence within the corporate fellowship of the church. On the whole it is an irenic book, important for Disciple readers because it is so different fro the characteristic Disciple approach. The author holds to some form of the Episcopacy as being essential to the united church and believes in "apostolic succession" though on a modified basis.

ANY thoughtful Christian leader will be well rewarded for reading Paul E. Johnson's *Psychology of Religion.* The author is an exponent of the "dynamic psychology," with the whole personality in its social context as the field of study. When viewed from the standpoint of older psychologies which were more narrowly studies of the "mind" or "stream of consciousness," this can be seen as a rather broad interpretation, and some psychologists would throw out much of the material in this book as not properly being in the field at all. The material is excellently organized into chapters on the study of religious experience, religious growth, regenerative powers, prayer and devotion, worship, belief, behavior, personality and the religious community. The writing is clear, the citations numerous and comprehensive, and the work is excellently done in every way. It is the best book on this subject that we have read for some time and will serve as a "refresher" to those who would like to be brought up-to-date in the psychology of religion.

ALBERT W. PALMER, retiring as president of Chicago Theological Seminary, has written a little book called *The Light of Faith,* an outline of religious thought for laymen.

(*Continued on page* 40.)

The Congo at Last!

By JAMIE and FRED HENDERSON*

FOUR and a half years have elapsed since we first started on our way to Africa to undertake the work for which we felt called, and now we finally find ourselves at our destination. The interlude was quite different from what one would have planned or even have thought possible—the sinking of the *Zam-Zam,* being taken as prisoners to Germany, Jamie's year in Berlin followed by repatriation and her subsequent visits to many of our brotherhood churches which she found so helpful and strengthening during the time that Fred was still a prisoner in a camp in Upper Silesia. Then followed Fred's escape to Switzerland and the flash of hope that he would soon be home, only to find a further wait of nine months was necessary before final freedom was realized.

Even after returning to Canada, there seemed almost insuperable obstacles in the way, chief among them being the Canadian Government's refusal to release doctors and nurses. Following the suggestion of President Robert M. Hopkins, we made a hurried trip to Ottawa, accompanied by C. M. Yocum, with a view to appealing the negative decision of the Medical Board. The appeal was timely as the European war had ended the day before. After a sympathetic hearing we were given a favorable decision and immediate steps were taken to get the required Belgian visa, inoculations, supplies ordered, and last but not least, transportation.

After such a time of preparation beset with so many uncertainties, we were prepared to expect further difficulties en route, but were pleasantly surprised to be able to obtain passage on a Norwegian cargo vessel, the *Talisman,* direct to Matadi on the Congo River. The trip was virtually a "second honeymoon." Accommodation was excellent and we enjoyed a much-longed-for freedom from responsibilities with no blackout to lend an air of foreboding as the motor ship slipped through the night.

At Dakar, an intermediate port of call, we heard the news of victory over Japan. A deep sense of thankfulness to God that men could once again turn to the arts of peace filled our hearts. On leaving Dakar, the 3- and 4-inch guns of our ship fired a 24-salvo salute, the noise of which brought to remembrance a sadder day. The wheel was turning full circle.

Jamie and Fred Henderson

Far out to sea, the turquoise blue of the ocean waves' foamy crest gave place to the coffee-brown color of the Congo River water. More than fifty miles before we sighted land appeared the evidence of this mightiest of rivers. Our excitement as we neared the Congo mouth mounted to fever pitch. As our fast 18-knot ship made good time against the strong currents in the river itself, our genial captain pointed out Banana and Boma. After running the "Devil's Cauldron" between steep rock faces, we rounded a bend and the port of Matadi, nestled on the hillside, broke upon our view.

We lost no time, and by the next evening had run the gamut of the long, tedious train journey to Leopoldville, the capital of Congo. On this never-to-be-forgotten day of September 1, we caught up with the Cobble family who had left the U. S. A. on May 22 to go to Africa by way of Lisbon. Reunion with two other young missionary families who had been on the *Zam-Zam* was enjoyed for only a few brief days when a special plane headed for Coquilhatville, our headquarters, was found to have passage for two. We reached Bolenge in two days more than one month from the time of leaving New York, thereby establishing a record for wartime travel of our missionaries to Congo.

Our plane having traveled faster than our telegram announcing arrival, we dropped in on the folk literally and figuratively "out of the blue." But what a welcome we received! As we drove up, the first landmark, familiar from many pictures of our Congo stations we had seen during the years, was the Bolenge church. For the first time the full implication of our work and future destiny was borne in upon us and we felt proud to be a link in the chain of those down through the years who had given of their best that the name of Christ might be lifted up in Africa.

*Dr. and Mrs. A. G. Henderson are missionaries in Africa under The United Christian Missionary Society.

Sunset over the Congo from Bolenge

The Church Building at Bolenge

Our first days were one perpetual moving kaleidoscope of impressions, many of which it is impossible to formulate into words. No doubt our fellow missionaries became somewhat wearied of our many "ohs and ahs" and other exclamations of delight at everything that was so new to us. A record of our impressions would be incomplete if we omitted to mention how we were stirred by our first sunset view across the broad expanse of the smooth-flowing Congo River with the long, native dugout canoes in the foreground. The abundance of luscious tropical fruit, the colorful dress of the African women, the mysterious beating of the drums called the *lokole,* all of which we had heard about, became a reality in those first few days.

We were in Bolenge only a few hours, however, when we realized why we were here. Many of the children of our Congo Christian Institute students were suffering from fever and must needs be examined. The ironical touch came when we realized that after thousands of miles of travel to the heart of "darkest Africa," Fred's first patients turned out to be children with measles! The treatment of a snake bite, however, on the second day restored the balance of things as one would expect in this part of the world.

Due to the fact that there are doctors at Coquilhatville, 8 kilometers away, we have had no doctor stationed at Bolenge for some time, but many of the Christians would be only too happy if we could stay. As we are taking a one-month course at the Coquilhatville Hospital, we are having ample opportunity of getting some idea of the medical needs here. Our hearts have been filled with compassion for hundreds of people suffering from leprosy, tuberculosis, malaria, sleeping sickness, and venereal disease. They bear their suffering with stoicism and patience and without benefit of an anesthesia except in major operations. Medical supplies have been insufficient for the demand, but government doctors are doing a fine job in the larger centers.

For the area of our field, in the absence of physicians, our missionary nurses have been carrying on in a marvelous way and are respected and loved by all the people for their selflessness. They have been shouldering the responsibilities of doctors with their training as nurses; their resourcefulness has saved many lives.

The evening of our first day at Bolenge we were told that a delegation of men was at the door to see us. It turned out that they were three students at t I. C. C. who came from Monieka. Since that is t station to which we are assigned they had brought a gift of welcome—six eggs, palm nuts, beans a tomatoes.

The first Sunday here was a memorable one. Fir of all was the morning service conducted by an Africa pastor, and in the afternoon a vesper service whi Fred addressed through an interpreter. During t long siege of life in the prison camp, Fred had o day received the gift of a New Testament which h been donated voluntarily by the Bolenge church a sent through the Red Cross; and now here we we in flesh and blood. During the course of the meetin it was mentioned how they had prayed for us co stantly (*baka-baka* is the Lonkundo word used) a now their prayers were answered. What a thrillin spiritual lesson for them and for us who are often so little faith! Thanksgiving was the keynote of o inner emotions.

Our years in Congo lie ahead. The enervating cl mate which makes the noonday siesta necessary, t years of constant study to learn the language, t multitude of tasks which due to shortage of sta necessitate doing jobs for which one has had no sp cific training, and the impossibility of calling a particular hour of the day one's own has given u new understanding of the problems a missionary mus face, apart entirely from the well-known ones of se aration from parents, loved ones, and the accustome way of life. We are challenged by the way Dr. an Mrs. Louis F. Jaggard have given of their lives sacri ficially during their long years of service in Congo even to prolonging their final sojourn to include wha should have been our first term. We hope that w may be worthy of their example. As we go to Monieka we are conscious of a deep inadequacy for all that wil be demanded of us, but are strengthened by the knowl edge that if we sow and water, God will give the in crease.

Push Forward the Frontiers

By JAMES MYERS*

When some social reform or move toward a more radical application of religion to human relations is proposed, quite commonly the reply is made that "you can't change established social customs overnight no matter how wrong they may be." Another objection by social and religious leaders is sure to be that "it is not 'wise' for leaders to get so far ahead of the crowd as to lose their following." There is a degree of truth in both of these statements. But too frequently they are used by the privileged or the fearful as excuses for doing nothing. Our Christian consciences cannot feel right before God unless we are constantly advocating and putting into effect at least definite steps forward in social justice and brotherhood. We are under moral compulsion constantly to push forward the frontiers of Christian practice in human systems and relations until the kingdoms of this world shall become the Kingdom of our Lord and of His Christ.

*Industrial secretary of the Federal Council of Churches.

Home Was Not Like This!

By BESS D. ELY*

HAVE you ever moved? If not, you are the exception rather than the rule.

The Vallejo, California, Christian Church has been in the midst of a move that has landed thousands of persons from everywhere within this Navy warworker's city and changed the whole life of the community and the church. The 1940 census was taken three times before 20,000 people could be found in the city, so the higher post-office rating could be secured. The church, through the leadership of a man with a vision, led the faithful few to begin plans for a new building in a new location. The town began to grow, slowly at first, and some new families saw the vision, too, and came to help make it a reality. But it was not for the leader to see the fulfillment of his dreams, and another man with a mind to work came to lead.

Perhaps each church thinks its situation is unique and its problems harder than most. The picture in Vallejo was that of a church of a hundred members, a church that for twenty-five years had received aid from the state missionary board, but always participating in gifts to all missionary causes, a church with a hopelessly inadequate, dilapidated building on a steep hillside—of which one of our national secretaries said, "You even have to go up a flight of stairs to get to the basement."

Then came World War II, and this port town awoke to find itself a city of nearly 100,000 people, living in new homes, in housing units, in dormitories and in trailers, all trying to use the same schools, post office, stores, banks and parking facilities that had served 20,000 people. Of course home was not like this, and much discontent was voiced. The newcomers were regarded by some of the old-timers as interlopers, and felt unwelcome. This added to the unrest, which was reflected in the church when church school superintendents, elders and choir leaders from "back home" came a few Sundays to unattractive church surroundings, then were lured by larger churches in the city because they did not like the looks of their own, or by the wonders of the Golden Gate area, and were increasingly absent from worship.

To care for this great influx of people the government provided housing units for families, and dormitories for single men and women. Some housing areas consist of apartment-type buildings, housing five thousand or more persons. Other projects have small houses joined together in rows of four or five, each with a living room, kitchen and bath, and from one to three bedrooms. Each unit has modern facilities provided, and each rents for $35, more or less, according to size. Stores, branch post office, public schools and community buildings for library, recreation, and public meetings function in each area.

A door-to-door canvass in Chabot, one of these housing areas of 10,000 people, showed almost all of the parents eager for a Sunday school for their children. For the first few weeks we followed the moving vans as the families moved and found a welcome. The housing office was completely cooperative and set aside three houses for our work. When the Sunday school was started the children came en masse and the three houses had to be increased to six. The only requirement of the housing authority was that the Sunday school and church, when one could be organized, would be interdenominational. Through a comity agreement in the Vallejo Ministerial Association, the First Christian Church was given the oversight of Chabot. Through the brotherhood's Committee on War Services and the help of the Northern California State Board, we were able to establish a church which is interested not only in its own support, but gives regularly to world missions. Hoffman Hurley, the pastor, a Chapman College graduate, and his capable wife are doing a splendid work in this needy area.

*Mrs. Ely is secretary and church visitor of the First Christian Church in Vallejo, California.

Left, Hoffman Hurley, pastor of the Chabot Terrace Community Church. Center, sanctuary of the First Christian Church of Vallejo. Right, D. L. Kratz, pastor, stands at the door of the Vallejo church.

Then there are the trailer courts, many of them, where, for a small fee, a family may park its trailer beside the next one; but making a home in a house trailer in a crowded court verges on the impossible.

Yet two of the finest workers the Vallejo church has had lived in a trailer and were happy and content. She was a most capable superintendent of our Sunday school and gave invaluable assistance in the church office. He was president of the young adult group and both of them were faithful choir members.

A fine location was secured for a new building in an unchurched residential part of the city, and a beautiful sanctuary is now a benediction to all who enter. Other parts of the building serve well the needs of old and young, except we sometimes wonder where we shall put all of our growing Sunday school.

Some, in fact most, of our church school workers, the vacation church school staff, the church board, the choir, have come to Vallejo in the past few years. We have learned some things through necessity. When, because of war priorities, the church pews could not be delivered by dedication day, the men of the church fastened hundreds of folding chairs, kindly lent us by a veterans' organization, into solid rows to meet the emergency. When the pews finally arrived, some six months later, they were assembled and put in place by the men of the church. The swing-shift men worked days and the day workers in the evenings. In the same way, church school equipment of screens and tables was made, and a lawn-sprinkling system installed.

The church women have served regularly as hostesses at the Navy Y.M.C.A. and have given generously that incoming wounded servicemen at the naval hospital might make telephone calls home to all parts of the United States. They have sent Christmas boxes to all of our church men in the service; the pastor, David L. Kratz, has kept in touch with our men through the *Visitor,* the monthly church paper, and by personal letters.

The postwar period will see some of these people return to their former homes or go elsewhere. But for economic reasons many will stay on.

There will be (and are) thousands of returning servicemen, many of them staying for longer or shorter periods in the government hospital. Their families wish to be near them. The church has an added opportunity of serving these uprooted Americans.

And still they move, out and in. The Vallejo church has lost recently by removal those who were filling fourteen positions of leadership, and on a more recent Sunday there were seven baptisms and seven other additions to the church by transfer and confession. For men and women and little children whose roots have been pulled up and damaged by replanting in too shallow spots, scorched by the heat of work under pressure or drowned by social excesses, the church holds the only security, as it preaches the constant love of God. The responsibility is ours.

Christmas Began in a Home

By J. D. MONTGOMERY*

CHRISTMAS has ever been sacred to the family because its observance began with the birth of a child in a home. This dignity which Christmas bestows on the home as well as the beauty of the Christmas message makes its observance dear to parents and to children. Thus December is the month that we look forward to and Christmas is the holiday which children of many lands anticipate with pleasant expectation and recall with cherished memories.

In view of this important place which Christmas occupies in the Christian calendar, we should begin early to prepare for a Christian Christmas in the home. December has been designated by our brotherhood as "Christian Home Month." Strong emphasis should be given to uniting the home in Christ, and the month should be one of fellowship and personal enrichment within the family. Also, the church fellowship should be emphasized and an effort should be made to bring new families into intimate relationship with the church program of worship and education.

Three dates are suggested to help make December a month for the home.

Family Church Night, December 12. This should include the entire family, from the youngest to the oldest. It might be a dinner or just an evening meeting. The program should emphasize the mutual relationship between the home and the church.

Decision Day, December 16. This should take place at the Sunday morning church service, and the predominant note should be "the family united in Christ." The theme should center around the beauty and the values of the home, and the challenge should be to make the family circle a unit in the Christian fellowship.

A Christian Christmas in the Home. Christmas is a truly Christian holiday and the Christmas season should be one of spiritual significance. In order to accomplish this the Christian home, in fellowship with the church, should observe Christmas in the spirit of its true meaning.

*Ad interim director of adult work in the department of religious education of The United Christian Missionary Society.

Hallowed Rooms of Home

(*Continued from page* 6.)

are really linked together as kindred exponents of a Christian love that makes the aged calm and confident and provides children with self-reliance and social values that accrue in their own time and place. I sensed that indeed we do not live to ourselves alone. These homes are functioning today because many Disciples across the years have sought, with unending courage, to provide this indispensable ministry of the church. The busy staffs have developed what we may refer to as the "genius of endurance."

In looking to the future and the increasing demands upon our benevolent homes, the Emily E. Flinn Home had, as of October 1, $84,318.46 for the addition which will make it possible to accommodate 60 aged guests, more than doubling the present capacity. And that new wing will be equipped with wheel chairs, showers, an electric elevator, large tables in the basement for serving meals to church groups, a beauty parlor which Marion beauty operators are providing with equipment, and hospital rooms. This benevolent expansion program includes a $300,000 goal for the Cleveland Home, a total of $842,000 for all of the benevolent homes in the brotherhood with $153,604.08 raised as of Sept. 1, 1945.

The Christian is called on now more than ever to remember that he is a social being. Our benevolent homes are seeking to create an environment to stimulate and sensitize the growth of individual capacities, to develop team play when the self is submerged for the good of the whole. Our benevolent program is adjusting itself to the exigencies of the times. These homes of ours—and there are 12 of them across the nation—are a symbol of an accepted and tried way, of a stable world. I am confident that when better homes are built, Disciples of Christ will build them. This trek to the Flinn and Cleveland Homes recalled to my mind, these words of Lincoln: "I like to see a man proud of the place in which he lives; I like to see a man so live that the place will be proud of him."

Christmas carols at the Cleveland Home

Disciple Chaplain Back in U. S. After Release

Chaplain Zimmerman

CHAPLAIN Leslie F. Zimmerman, prisoner of the Japanese since his capture in the Philippines as a U. S. Army chaplain on April 9, 1942, was released in Northern Honshu on September 12. He was taken by train to the Japanese coast, by British destroyer to Yokohama, and flown from there to Manila via Okinawa. After 10 days in Manila for processing he went by ship to Seattle, arriving on October 9. He was met in Seattle by his wife and four daughters, Alicia, 15; Leslie, 13; Paula, 12, and Linda Kay, 4, whom her father had never seen. A physical checkup indicates that it is necessary for Chaplain Zimmerman to take six months convalescent leave which he expects to spend at his home in Seattle, Wash. He has gained 40 pounds in weight since his release.

While a prisoner in Camp Number 1 at Cobarratuan in the Philippines, Chaplain Zimmerman became one of the hospital chaplains and conducted the first communion service to be held in the camp—in his area, the dysentery section of the hospital.

The wine was smuggled in by the Filipinos. The chaplain made the bread by soaking rice, crushing it with a bottle and mixing it with cocoanut oil. It was baked in an oven constructed out of an old gas barrel, scraps of sheet iron and adobe bricks made out of mud and rice straw. A battered canteen became the chalice, a meat can lid the paten, and a nail keg with an ammunition lid over it the altar. The sanctuary was the open ground of the camp in full view of the exposed latrines, the morgue, and hospital wards.

The men participating in the service brought their canteen cups with them, and after distributing the bread, Chaplain Zimmerman poured a little wine into each cup. A barbed wire fence separated the diphtheria patients from the dysentery ones, so the service was held adjacent to the fence making it possible for Chaplain Zimmerman to reach across the fence as he served the men in quarantine. Afterward the chaplain went to the wards and served the bed patients.

For this service, Chaplain Zimmerman was barefooted except for wooden sandals, he wore shorts cut down from khaki slacks, a torn army shirt, and a two months' beard.

Before becoming a chaplain in 1941, Mr. Zimmerman held pastorates in Seattle and Dayton, Washington. He was graduated from Spokane University.

The Future of Puerto Rico

By HUGH J. WILLIAMS*

MANY citizens of Puerto Rico are anxious to know what disposition the Congress of the United States of America will make with regard to fuller opportunity for self-government. There are two bills now before the Congress, both of which would give Puerto Ricans a larger voice in their own affairs, and one would grant complete independence. President Truman recommends that the citizens of this island territory be given an opportunity, through a plebiscite, to indicate their choice as to future status.

At present, Puerto Rico is an unincorporated territory of the United States. It has its own legislature, with a lower and an upper house, but the governor is appointed by the President of the United States. Legislation is subject to his approval or veto, and all legislative acts are also subject to possible veto by the Congress of the United States. Puerto Ricans are citizens of the United States, but cannot vote for any officers outside the territory. There is a resident Commissioner of Puerto Rico at Washington, but he cannot vote in Congress. Puerto Ricans come under the Selective Service Act and other federal statutes, but they have no vote on such national legislation.

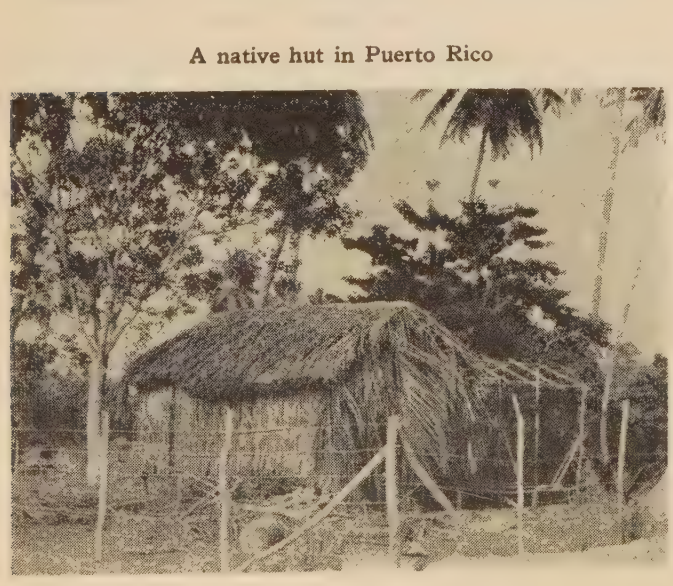
Future Status

There are strong groups in favor of statehood and independence, and a third group favors commonwealth status. As a territory, Puerto Rico enjoys a favorable tariff relationship with the continent, especially on sugar, tobacco and rum. Any group desiring a different political status is anxious to maintain this favorable trade and tariff relationship.

Undoubtedly the United States will wish to keep the military establishments which have been created here as the chief part of the outer defense of the Panama Canal, so concessions are likely to be made on both sides, if the people vote for independence and Congress accedes to their request.

*Missionary in Puerto Rico under the U. C. M. S.

A native hut in Puerto Rico



Social Problems

Whatever the future political status of Puerto Rico there are serious social problems which must be faced by any government and by the institutions, such as the churches, which are interested in the future of the people here. The basic problem is overpopulation and the economic situation. Related to these are the problems of malnutrition, health, sanitation, education, housing, delinquency, crime, and mendicancy.

A planning board has gathered basic data for careful study of all these problems, and a Six-Year Plan has been developed for the improvement of many of the existing conditions, using insular and federal funds.

Overpopulation

Puerto Rico has more than 2,000,000 inhabitants in a tropical, mountainous area about two-thirds the size of Connecticut. Seventy per cent of the population is rural, but the amount of fertile land is so limited that few families own their own home site. The density of population is 546 persons per square mile, exceeded only in highly industrialized countries such as England, Holland, and Belgium.

Some attempts have been made to decrease the population through migration, but Puerto Ricans find conditions less favorable in other parts of the Caribbean, so do not migrate in appreciable numbers, excepting to the United States. There are more Puerto Ricans in New York City than in the Island's capital city of San Juan, which now numbers 280,000 persons. But with improved health facilities and diet, the death rate has lowered, and the Island's population is growing at the rate of 30,000 persons annually.

Industries

The chief occupation of Puerto Rico is agriculture, with sugar cane, tobacco, and coffee as leading products. In normal times, pineapples and citrus fruits are grown in sufficient quantities to export to the continent, but vegetable crops are for local consumption. There is practically no mining, lumbering is at a minimum because of the demand for land, and the fishing industry is not sufficient for local needs.

The government has established a fund to help new industries get under way. There used to be a considerable needlework business, but the national wages and hours law made it difficult to compete with the machine products of the continent. Rug-making and other trades requiring deftness could be considerably expanded. A rope factory is successfully using the fibers from cocoanut husks, and will be able to compete with products made from materials formerly obtained in the East Indies. There is special need for jute bags to contain raw sugar for export. Factories processing cocoanut meat and oil could be considerably expanded. Tannin can be made from the bark of mangrove trees which grow in swampy places along the coast. This

Puerto Ricans transporting goods

annin can be used not only to treat raw hides but also ishing nets and lines.

Sea Island cotton is produced in the Island, but this s too expensive for the manufacture of cheap textiles needed by the populace. Textile mills are in successful operation elsewhere in the Caribbean, and it is recommended that a mill be established to use imported cotton for the local manufacture of cloth.

Black molasses is one of the important by-products from the manufacture of sugar. Thus far most of the molasses is used for making rum. Scientists have discovered more than fifty other possible uses of molasses for food and chemicals. Yeast for human consumption, made into a palatable form that can be added to existing food dishes, would be desirable as a means of supplementing the low protein and vitamin B_1 diet of the population. In a country where meat has to be imported, synthetic beefsteak made from yeast would be a highly desirable by-product of sugar manufacture.

Possible industries indicate that there are opportunities for using hundreds more workers in various manufacturing enterprises. Private capital is timid, but the government grants and loans are encouraging these new enterprises.

Health

Chief causes of death in Puerto Rico are diarrhea and enteritis, tuberculosis, pneumonia, nephritis, malaria, syphilis, and heart disease. Diarrhea takes an especially heavy toll among children less than two years of age (272 per 100,000 population, as compared with 143 for persons over two years of age). Much of the illness and death could be avoided through sanitation. Only 45 of the 77 towns in the Island have sewerage systems; and in rural areas, where the population is 380 persons per square mile, there are inadequate sanitary facilities.

More municipal hospitals and clinics are needed. At present there are only 4.6 hospital beds per thousand inhabitants. This number should be increased to 14.6, and more doctors, nurses, and dentists provided at public expense so that the poorest people could have the medical care they need. Churches can help at this point by conducting demonstration clinics and a few hospitals. At present, there are three hospitals carried on by Presbyterian, Congregational-Christian, and Episcopalian missions. During the war years, three small but good hospitals were organized by the historic peace churches.

Education and Housing

Steady progress has been made in providing public education since 1899, but there still are few communities where there are enough seats in the schools, or enough buildings and teachers, for the children who should be in attendance. The percentage of literates has increased from 20.4 in 1899 to 68.8 in 1940. Protestant churches could help by conducting literacy campaigns for adults and by providing more elementary and secondary schools.

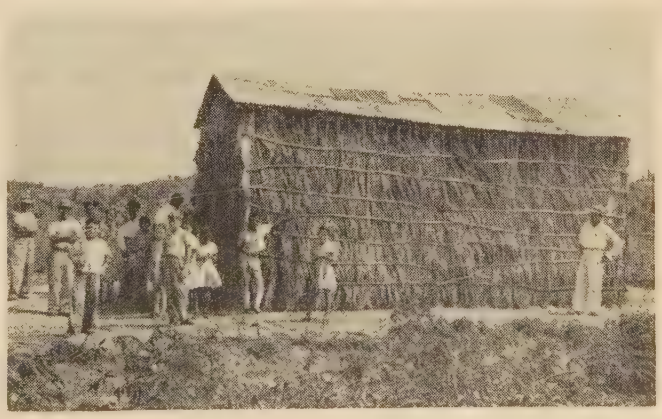
Thousands of Puerto Ricans in both city slums and in country districts live in shacks unfit for human habitation. The government is undertaking a great program of slum clearance and of better housing for rural families, too. Individuals who own more than 500 acres of land are having their extra acreage expropriated, and this land is distributed at reasonable cost, with 20 to 30 years for payments, among families who would like to own their homes.

Churches can help in this program by providing pastors and social workers in new housing projects. The government assigns one lot in each housing development area for a church of each faith. The churches could also help by providing volunteer and paid personnel for recreational activities and other social work in these housing areas. There are few public playgrounds, libraries and community centers.

The people of the United States have a special obligation to Puerto Rico, as they have also to the Philippines. Both became our territories through the fortunes of war. Neither asked for this relationship, both have benefited materially, but both aspire to at least a greater degree of self-government.

Along with the economic problem is that of discouragement and apathy. Our churches can help by winning people from idleness and vice to Christian activity and character. Each church should be a community center as well as a place of worship and Christian education. Through teaching and demonstration, people can be helped to maintain cleaner homes and communities. Through schools and clinics they can have the help they need to become healthy, worthy citizens.

A new church in a new settlement



Hope for Christianity's Future in Town and Country Church

By CHAPLAIN OLIVER READ WHITLEY*

Chaplain Whitley

SEVERAL years ago it was my privilege to go every other Sunday to a small community in the southern part of Iowa to conduct services and preach to the few who attended church. This group did not feel that it could afford to have even a student minister every Sunday, to say nothing of a resident pastor. For a number of reasons, I have never forgotten this experience. It was, to be sure, a feeling of satisfaction to know that one was helping a struggling church. Yet despite this the experience left me with a profound dissatisfaction. There are hundreds of towns like it in many places where the Disciples are strongest. The picture is one that could not help but be discouraging. It was a rural town with perhaps six hundred residents. There were five Protestant churches, each as impotent and struggling as the one I was seeing through its dying years. None of these churches had a membership large enough to make an adequate program plausible. The membership there was, for the most part, apathetic and inactive. Yet each church kept up the struggle because the older folk who had sentimental attachments in the community disliked to see the doors of the church close.

Here is a real tragedy—five churches, and not one with enough power to blow the lid off a matchbox, in a town that could not have supported even one without some careful and cooperative interdenominational planning.

In recent years, there is a new spirit in evidence. There are those who see a chance to change this gloomy picture. This spirit is found not only in the leadership of the churches; in some places it is common with all kinds of people. There are expressions of dissatisfaction and unhappiness concerning what has happened to our society. People no longer see too many possibilities for decent and happy living in congested urban areas, where everything is tall buildings, dirty slums, smoke and soot; where there is no respite from the pressure of the daily struggle except in suburbs where one must spend hours getting to and from work; where most things are done, not to create happiness and provide better living, but to make money and to influence and control others. There were many reasons for this movement to the large cities with its resulting impoverishment to the towns. Now there are signs that a good society will be one that develops by regions and by reasonably sized towns and cities, instead of increasingly ugly and unmanageable urban concentration.

The church has not been unaware of this new spir One of the good signs is that all of the major co munions, including the Disciple brotherhood, ha been studying and preparing to act upon this develo ment. The great hope of the future for the chur lies in its ability to recover its place of central i portance in the life of a community. The employme of a Town and Country Church Director in The Unit Christian Missionary Society is evidence of our reco nition of this fact. If such a movement can find group of young ministers willing to give it strength doing the difficult initial spadework, it will be in real sense the hope of the future.

There is evidence that the seminaries are aware this development. One hears discussions of the rur and town church movement; there is much said to t effect that the church has gone as far as it can in t large city environment, and that unless it can reco stitute itself in the rural and town areas, its chance for survival are slim. It is true that no church ca have adequate leadership without a carefully traine and educated ministry, but we are beginning to see tha education and training can be used elsewhere tha in the city environment. Even now one finds, in th major seminaries at least, a good offering of course dealing with the town and country church.

The leadership may be forthcoming. If it is, th rest is up to the sincere Christian people who wan to see a living church in their vicinity. The key t this is found in the realization that Jesus' religio was *life-centered.* Thus a building by itself is not church unless it be used by people filled with a desir to find and to share the values of a living faith. I people everywhere who are searching for a Christianity that defines the return to the soil, that gives a divin import to the human longing for fellowship, that min isters in terms of people and their common joys an tragedies, that answers in modern terms to man's nee for repentance and forgiveness, and of ethical guid ance for daily life, will come together and organiz themselves for this purpose, something worth whil will happen.

Trained leadership will not be enough. In fact, i will not even be forthcoming unless Christian peopl everywhere want this renewal of the churches enough to work and sacrifice for it. Much planning must b done. Most of us will have to forget some of ou childish denominational differences.

*Chaplain Whitley of the U. S. Navy is a graduate of Drake University and Yale Divinity School.

Disciple Schools in Tokyo Never Closed

THE first direct word of Disciples in Japan since the war comes in a letter written to his wife by Beauford Norris, Disciple chaplain, who was stationed in Tokyo in September. He tells of his meeting with Hannah and Shizu Kawai, both of whom were schoolmates of his at Phillips University. Mr. Norris knew that Shizu had been teaching at the Margaret K. Long Girls' School in Tokyo so he began his search there. He says, in part:

"My search for the Kawai's was interesting and something I'll never forget. I found a Japanese Lutheran man at the American Bible Society House in Tokyo who thought he knew where our school had been. He didn't know whether it was still standing or not. I made for the trains and after about an hour we arrived at the appointed station. When I got off all I could see was blocks and blocks of wreckage and ruin and my heart sank, but I started to inquire and found that there was a Christian school about four blocks away that was still standing. Imagine my relief when I found it was 'our school,' and when I mentioned Hannah and Shizu they were all smiles and eager to help me find them. Mr. Oda, who is dean of the girls' school, dropped everything and offered to accompany me across the city and out to the Kawai home.

"We traveled for another hour and fifteen minutes in sardine style on the trains and then after about a five-minute walk we were there. Shizu was overjoyed to see me and the whole family was most gracious in receiving me. We talked incessantly till ten o'clock when I had to leave and didn't begin to get it all done.

"Hannah and Shizu are both teaching in Miss Kawai's School for Girls. It is close to the girls' home, and since our Margaret K. Long School had to cut their faculty on account of losing students due to the war they took these positions close to home.

"Our schools and churches have remained open throughout the war. The enrollment of the schools dropped about 50-60 per cent during the war and it was difficult for the churches but they maintained regular worship and teaching.

"You will be interested in their reaction to the war. They and all the Christian workers are thankful it's over and that the Japanese militarists are completely defeated. Of course, all dread the sufferings and privations which lie ahead but they are beaming with hope for the future of the Christian movement here. They all have great hopes for the work of Kagawa in the reconstruction of the country, now that he is one of the high leaders of the new government. They are all for him and I was glad to hear that after some of the squibs I had read in *Time*. It's wonderful to find Christian friends even in a defeated enemy nation and to know that the love of Christ transcends all worldly hate."

WORLD CALL

WHEN President Truman appeared before a joint session of Congress on October 24 to urge adoption of a peacetime military conscription law, he involved himself and his administration in the most controversial issue now before the American people.

Inept and Inopportune

The President's handling of the situation was inept and inopportune. For some time his personal popularity has been on the decline. *Time*, October 29, devoted a considerable portion of its page one to the subject. On the conscription issue the President will have against him the leading educators of the nation, the expressed convictions of the major Protestant religious bodies, organized labor, a considerable number of ex-servicemen, and millions of fathers and mothers who are appalled at the prospect of having their sons taken over by the military training agency of the government as soon as they graduate from high school or reach the age of eighteen, whichever comes later. In all probability compulsory peacetime military training will be an issue in the 1946 Congressional election and on it the President may lose control of Congress.

Disingenuous

Nor was the President's position improved by his disingenuous effort to make his proposal something other than what it manifestly is—peacetime conscription. The fact that he wants the program handled by some governmental agency other than the War Department, that the men will be in a training program rather than in military service, that they cannot be used as troops without Congressional action, and that upon completion of the course they will enter a special reserve, does not alter the fact that they are conscripted, that they are being trained in the arts of war and that they are subject to military service at the call of Congress. Peacetime military conscription and training does not become something else simply by calling it by another name.

An Impossible Feat

Equally disturbing was the President's frank avowal of a policy of naked power by the United States. With an off-hand reference to the United Nations organization and its possibilities for future peace, he openly declared that the United States must rely on military power. The *Associated Press* report from Washington following the address said, "Capitol Hill's general interpretation was that Mr. Truman has decided that power is going to do most of the talking in world affairs for some time to come." If this is the President's view, then we may prepare for the worst.

Under Roosevelt's leadership the United States took the initiative in planning for the United Nations organization. By ratification of the San Francisco Charter we declared to the world that we were taking the path of peaceful understanding. We may as well recognize the fact that conscription and international cooperation are contradictory ideas. No nation can rely upon both international cooperation and a program of overwhelming military force. The time will come when we must choose one and relinquish the other. In short, conscription for military service, military training, or whatever you may call it, means the end of American efforts to develop Wendell Willkie's "One World." It can mean eventually a huge bloc of nations in eastern Europe and central and eastern Asia banded together to destroy the "Yankee Colossus." Compulsory conscription is the first step toward World War III.

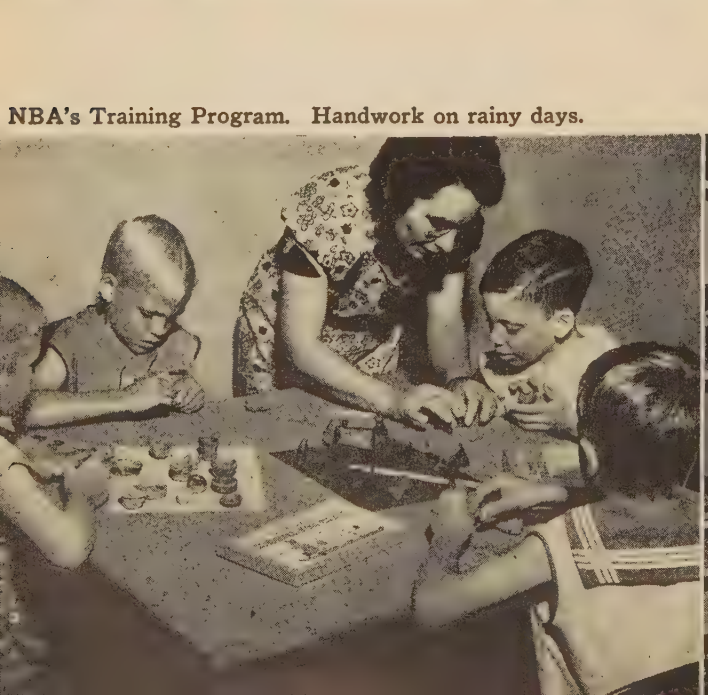
Over 1,000 old people and children depend upon the love of Christians for daily blessings.

A's Health Program. Diet kitchen, where
npting trays and special diets are prepared.

Hospital units in the 12 NBA Homes for Children and Aged, where doctors and nurses attend their needs.

A resident nurse ever re
for first aid.

NBA's Training Program. Handwork on rainy days.



Molding, modeling, sewing, inventing are pursued through use
hobbies, in addition to regular school training and preparati
Special talents are encouraged.

This Is Benevolence . . .

- ▲ A little child, crippled and neglected, finds the right kind of care, and is restored to the health and radiance of a normal childhood. This is Benevolence.
- ▲ An aged person, alone, forsaken, and discouraged, finds the necessities of life, companionship, and security of Christian love. This is Benevolence.
- ▲ "We give that they may live." They depend upon the brotherhood Christmas offering for their support.

Johnny's legs will soon be straight. He will grow to be a strong man, unhandicapped, because of devoted attention during babyhood.

"Jesus Loves Us, This We Know."

HOMES FOR AGED

California Christian Home
1015 Mission Drive, San Gabriel, Calif.

Emily E. Flinn Home
615 W. 12th St., Marion, Ind.

Florida Christian Home
1071 Edgewood Ave., Jacksonville 5, Fla.

Illinois Christian Home
873 Grove St., Jacksonville, Ill.

Juliette Fowler Homes
100 Fulton St., Dallas 1, Tex.

Northwestern Christian Home
R. F. D., Beaverton, Ore.

HOMES FOR CHILDREN

Child Saving Institute
619 S. 42nd St., Omaha 5, Neb.

Christian Orphans' Home
3033 N. Euclid Ave., St. Louis 15, Mo.

Cleveland Christian Home
11401 Lorain Ave., Cleveland 11, Ohio.

Colorado Christian Home
4325 W. 29th Ave., Denver 12, Colo.

Juliette Fowler Homes
200 Fulton St., Dallas 1, Tex.

Southern Christian Home
1011 Cleburne Ave., N. E., Atlanta, Ga.

Christmas in Zacatecas

By RUTH LESLIE*

CHRISTMAS in Zacatecas, Mexico, in 1944 was different from any I ever spent, but it was a happy one. There was no excitement nor secrets nor wrapping of presents, not even something special to eat nor anybody with whom to eat. But it was a time of deep contentment because I felt I was doing God's will and knew he was my constant companion along the way.

The morning of the day before Christmas I chuckled to myself at the thought of the variety of things I had to do. First, I was building contractor, ordering bricks and writing to the mason about opening some windows. Then I became farmerette, caring for the goats here at Los Haro because Don Otilio, my right-hand man, had gone to town. My duties as nurse took me to Los Manueles to give an injection to a sick old woman. Then I turned teacher and recreation director in Los Felix where I go for Sunday school each Sunday.

It was a real Christmas for the Los Felix Sunday school. After we had sung some Christmas songs, all of us—37 strong—went to an adobe hut to take our "white gift" to a tiny two weeks' old baby. His mother dressed him in his socks and warm shirt, and wrapped him in his pretty blue blanket for us to see. How the black eyes of those children did shine when Ofelia, the eleven-year-old girl, told the mother: "In the name of all the children of the ranch and in Jesus' name whose birthday we celebrate today, we make the baby this gift."

Then we went to Trini's house for classes and to give out the rest of our "white gifts" material for shirts and pants for Abundio, Luis, Hijinio and Juanito. In the afternoon there were games and a *pinata* with candy, peanuts, animal crackers and sugar cane. At sundown, Angela, my maid, and I went on to Los Nogales, another ranch, for the Christmas pageant, the Los Felix people following on burros when their evening chores were done.

The program in the little church at Los Nogales was well attended. It consisted of hymns, recitations, and three different dramatizations. The country people are not content with short programs. At 12:30 the singing of "Jerusalem" ended the service; with happy "Merry Christmas" we went shivering to bed. Early the next morning Angela and I came back to Los Haro where I found the mailbag fat with Christmas letters. I felt like the sailors must feel when they arrive in port and get a whole stack of letters at one time.

The girls' club in Los Haro had planned a Christmas party for the children of the ranch, but we could not have it until Thursday, December 28. Directed games and two *pinatas* provided entertainment for more than a hundred children and grownups. The patio rang with laughter and happiness that afternoon.

Daniel López de Lara and three boys from the Mexican Youth Association in Aguascalientes spent three days here during Christmas week. They had a good time and helped others have a good time, playing volleyball and other games. It was surely a joy to me to have them. And I do not know how I could have managed the big crowd on the 28th without their help. God always plans for us better than we can plan for ourselves!

My joy was complete because of the results of the services Daniel held each night in Los Felix. The last night Don Miguel, the outstanding leader of the ranch, expressed his desire to become a Christian and to confess "before everybody" his faith in Christ. It is in his house that we hold the Sunday school, and it is his wife, Trini, who by her deep Christian spirit has shown Don Miguel what it really means to be a Christian. Not long before some accused him of being a Protestant, and he answered with a tone of unworthiness, "would to God that I were!"

Amalia Loera, one of the club girls at Los Haro

Christmas time also gave opportunities to read the nativity story to many who had never heard it, strange as that may seem in a country where Roman Catholicism has dominated for four hundred years. The Tuesday before Christmas, the girls' club made peanut brittle; while it was cooling, I read Luke 1:26-38, Matthew 1:18-25, Luke 2:1-19, and Matthew 2:1-12 in this order, giving them for the first time, as they afterward confessed, the connected story of the first Christmas.

Don Otilio had a birthday on December 15. Florine Cantrell and I gave him a nice Bible. He is not a baptized Christian yet but is one at heart. He was reading one day to his family when a neighbor whose back wall joins his, heard him, and coming to the door asked what he was reading. "The Bible," answered Don Otilio. "Come out and read it to us," was the invitation. Don Otilio took his Bible out to the corner in front of a small store where the men collect to talk, and there, squatted on the cobblestones, he read to them.

On December 31 Miss Narcisa Suárez arrived at Los Haro to direct the health work, while Florine Cantrell is in the States.

Yes, Christmas was different, but a happy one.

*Miss Leslie is a missionary with the United Christian Missionary Society, and is stationed in a rural area of Mexico.

Don Otilio with Jackson, a French Alpine goat and gift of Missouri. Segunda is of common stock. This is the patio where the Christmas party was held.

The Foundation for a Christian Society

By EDNA W. GISH*

A CHRISTIAN Home Committee was organized in China seventeen years ago. It is a joint project of the National Christian Council and the National Committee for Christian Religious Education. From year to year people especially interested in the Christian home, often experts from our Christian colleges, have been invited to be committee members. Until recently, when the scarcity of leadership during the war has made it impossible, a full-time Chinese secretary has been employed. As opportunity offered, various missionaries have also given considerable time.

The service rendered by the committee has been largely along three lines: the production of literature, training through clubs, institutes, and other meetings, and the development of a Christian Home Week each fall. By the end of the first ten years, nearly sixty books and pamphlets had been made available, besides special pictures, songs, pageants and posters. Many Christian centers had organized parents' or mothers' clubs. The holding of Christian Home Week in October had become an established part of the church program all over the country.

Five years ago a movement for Christian Homes in Wartime was launched in Free China. At that time thousands of families who had made the long trek from East China had recently become established in temporary thatched-roof houses, one room of some school building or part of a home where West China friends crowded into closer quarters to give them a place. Many of their relatives were lost or scattered and some had been killed. It is interesting that they chose as their theme for that first year, "The Practice of Thanksgiving in the Home."

Each year programs with supplementary articles have been printed for Christian Home Week. This has included suggestions for two church services on the home. The 1942 theme was "Preparation for Marriage"; 1943, "Building Homes for the New China"; and 1944, "Standards for a Christian Home in Wartime." Studies in 1943 covered home nutrition, home decoration, training of children, service to society, and family worship. The 1944 sub-topics were home hygiene, mental training, service, spiritual life, and cooperation. Special programs were arranged for children's and young people's groups. Two plays have been written. In 1944 a poster displaying the drawing of a Christian home and a Christian home song was sent out to all parts of Free China.

As the price of printing mounted and the small stock of former materials diminished, the supplying of general literature on the home became a major problem. However, a small supply of the most important books on Christian home education and Christian standards for establishing a home have been kept available at the Chengtu Mission Press. Two years ago the Christian Literature Society resumed publication of the *Women's Messenger*, a monthly magazine for women in the home. Their *Happy Childhood* magazine has a subscription list of 4,000, even during the war.

"A Beautiful Christian Home" in Chinese characters at top of the Christian Home Poster. Below is written a Christian Home song. The picture was drawn especially for the poster by a Chinese Christian artist.

The National Christian Council office has also prepared Christmas materials, Easter week-end home services, summer reading lists, and programs for Parents' Day church services, as well as various articles on the home. Daily worship services are written regularly for publication in the *Women's Messenger*. Recently an outline for study of the home has been prepared to be used as one of the courses in the Wartime Lay Training Program.

Another type of promotion is the club. On the Chengtu campus, where five universities cooperate, a Home Club among faculty parents meets monthly. Not only are the meetings helpful to the group present, but part of the topics prepared are now being printed for use in other places.

The Szechuan Christian Council has a Christian Home Committee in Chengtu. It is composed of women workers from each church. They meet monthly to study and discuss various phases of work for the home. During 1944, they emphasized using special days and seasons for effective family worship and fellowship. Plans were also developed for mothers' clubs in connection with kindergartens. The winter and early spring of 1945 have been spent on service, considering especially what women in the home can do for their country. They are now beginning a study of home visitation methods.

This is the fifth and closing year of the campaign for Christian Homes in Wartime. The theme for the year is "The Victorious Christian Home." A film strip showing life in a Chinese Christian home has been prepared. A reprint of "The Angelus" is being made as very few Christian pictures are available. Christian Home Week materials include programs for eight days. The theme for the opening Sunday is "Christian Homes, the Foundation for a Christian Society." Weekday topics are: Power for Victory, Victory Through Love, Victory in the Physical Environment, Victory in Christian Training, Victory Through Fellowship, and Victory in Service. The closing Sunday families will be dedicated to the task of having a victorious Christian home during the coming year.

The family has always held an important position in Chinese society. Guidance regarding the unique place and work of the home in the Christian movement is greatly welcomed. Many fine Christian families witness to the success of past efforts along this line, and furnish the great hope for the future of the Christian church in China.

*Disciple missionary in China for The United Christian Missionary Society.

Pastor at Wuhu Reports

At present the cost of living is very high. Ordinary people can hardly live and I just wonder how our evangelistic workers do. Every time I think over this question, it makes me uncomfortable. Really it is a miracle that we could have gone through these hard years.

This term we have about 500 students here in Wuhu. We have more middle school students this term than previously. A fine spirit of cooperation prevails among our staff. The school under the leadership of Mr. Siao at the South Gate, Nanking, is making steady progress and reveals a fine spirit of cooperation with the church. For that I am very grateful. At the Drum Tower station, Miss Anna Chen is supporting the work singlehanded. The buildings of the Christian Girls' School are already vacated.

I plan to visit all stations after October 10. Shiao Siufeng of Hofei died recently. Peter Chow of Chuchow has been working very hard. I often go to the different stations to help. Really we are very much understaffed. We are anxious for the return of those in West China as "people in time of drought long for the big shower." —PASTOR LI CHOW-WU.

Wuhu, An., China.

Christmas 1943 and Christmas 1945

By DAISY McLIN HUBER*

WAR clouds of black despair were settling over Internment Camp No. III, Baguio, Philippines, as the year 1943 was coming to a close. Medicines were becoming so scarce that most of them were issued only by vote of the medical committee. A dose of castor oil was selling in Baguio for sixty-five Japanese pesos for it was one of the first things used for dysentery which had been rampant. More and more folk were going barefooted or wearing wooden clogs (about five hundred pairs were made in camp). Old sweaters were unravelled and the clean yarn knitted into smaller sweaters or socks. Grey, dingy, stained clothes, often washed without soap, were hopefully exposed to the bleaching power of the tropical sun. Thread was unravelled from the tops of silk hose and used for mending old clothes almost ready to fall apart. Every day food supplies were becoming more scarce and more expensive. A little British girl said one morning, "May I come and live with you and lick your pans?" Only a few persons had been fortunate enough to receive letters or messages from loved ones back home.

Like news from a far country was that brought by the head of our camp who had been permitted to make a trip down to Santo Tomas Camp, Manila, in the late fall. We all crowded into the dining room; sugar plums began to dance through our heads when we heard described the contents of a forty-nine pound box of canned and dried foods which each of us was to receive from the Red Cross at Christmas time. It certainly seemed too good to be true; but when eight army trucks of supplies were actually unloaded safely in our camp warehouse, our star of hope burst forth with indescribable joy and happy realization that we had been "in somebody's thoughts and prayers."

Two Christmas Eves had come and gone. For our third we gathered out under the starry southern skies in a sunken garden. Against a hillside quite Judean, a nativity pageant, worshipful in beauty, not only made the First Christmas more meaningful but, with loved ones far away, brought to memory Christmas back in our old home country.

With the dawning of Christmas Day, carolers went from barracks to barracks, even near the Japanese guard house singing:

Joy to the world! the Lord is come;
Let earth receive her King,
Let every heart prepare him room,
And Heaven and nature sing.

No more let sins and sorrows grow,
Nor thorns infest the ground;
He comes to make his blessings flow
Far as the curse is found.

He rules the world with truth and grace
And makes the nations prove
The glories of his righteousness
And wonders of his love.

After breakfast the children enjoyed camp-made gifts from a beautiful outdoor Christmas tree of pine with real colored electric lights that had survived the war. The Japanese gave a treat to the children. Gifts of food from Filipino and Chinese friends out in Baguio were brought into camp by the Japanese truck.

If only a motion picture could have been made of that line of about five hundred American and British men, women and children that passed in front of the warehouse Christmas afternoon! With outstretched arms we each received our first Red Cross carton of real honest-to-goodness American foods! Never were Christmas stockings unpacked with as much excitement and genuine gratitude as those boxes. Truly we couldn't believe our eyes when veritable little grocery stores appeared on our beds, tables, on boxes, or on the floor. Spam, corned beef, sardines, Kup Kafay (powdered coffee), corned pork, Klim, Domino sugar, bouillon cubes, raisins, prunes, cheese and emergency chocolate made a sight marvelous to behold. Many in camp rationed their supplies to last from a year to fifteen months. For us it meant a can of corned beef every two weeks, a pound of powdered milk a month, and perishable foods used first.

From Christmas until New Year's Day there was a very systematic and fair distribution of soap, toothbrushes and paste, clothing, shoes, sheets, mosquito nets, blankets, pencils, yarn, razor blades, and many other needed supplies. The medical committee was put in charge of the valuable supplies of vitamins, sulfa drugs, blood plasma and many other important medicines. Many of us feel that if it had not been for the generous supplies of Red Cross foods and medicines at Christmas 1943, we would not be living today. Not one thing was wasted; even the old newspapers that had been used in packing were smoothed out and carefully read word for word by a news reporter in our camp. Later at one of our Saturday evening programs, he gave us a résumé not only of all the news, months old, but he informed us of the prices of U. S. commodities, what was going on in the comic sections, what movies and interesting advertisements were running.

The internees of Camp Holmes (No. 3) are now scattered in many different places, but wherever they are, we are sure they will always remember with deep gratitude Christmas 1943.

Now the days are dawning near for Christmas 1945. Our homes will have warmth, comfort, beauty and good cheer, but over there in the Philippines, China, Japan and Europe

In haunts of wretchedness and need,
On shadowed thresholds dark with fears

we shall catch the vision of Christ's tears. It is difficult for us to imagine in this beautiful land of abundance, unscarred by war, the terrible hunger and suffering of our brothers in many parts of the world. In some war-torn countries, only remnants of families remain to mourn the loss of most of their loved ones; yet with faces turned steadfast toward the future they will try to build again. Church Christmas packages and Red Cross supplies will make glad many a heart this Christmas 1945, and will be a wonderful expression of peace and good will to men.

*Mr. and Mrs. Allen Huber, missionaries, were held prisoners in the Philippines by the Japanese. They are now home on furlough and are studying at Ithaca, N. Y.

Field workers of the American Red Cross Civilian War Relief accompanying initial liberation troops into internment camps in Luzon to give out supplies.

—Red Cross Photo by Bullard

A Hindu Priestess Comes to Christ

By PETER SOLOMON*

IT IS always a great pleasure to know how far the last commandment of our Master (Matt. 28:18-20) is being carried out. We who are engaged in the service of the Lord rejoice whenever we have news to share with our friends who are devoting their time in prayers and in giving their wealth to help in building the Kingdom of God on this earth.

During the past year we had opportunities to preach the Word of God to all kinds of people here in Jubbulpore, India. There were various methods by which we introduced the good news of salvation to those who did not know. We sold over two thousand Christian books. We carried on well-organized night meetings. Personal conversations and visits were very helpful. Our small library, which has about sixty books, created real interest among non-Christians. I am delighted to announce that last year thirty-eight non-Christians were baptized. In this group we have men and women, high caste and low caste, rich and poor. Almost all can read and write quite well.

I want to tell the story of an old lady who became a Christian at the age of seventy-five years. On November 26, 1944, I came home and found this woman sitting on my verandah. On asking her why she had come, I found that she wanted to become a Christian. She had studied about Christianity in her youth, but being an orthodox Hindu she had always stood against it. Since she belonged to the priestly class, she performed religious ceremonies for her people.

About three months previous to this November visit, she was seriously ill. During her illness she saw a vision of a big white church and a cross. Then she saw our Master, Jesus Christ, coming to her. She says that she felt the healing touch of his hand. After this experience she firmly decided to find the white church, and now she had found one. She took from her spectacle case a small yellow pencil about one and one-half inches long and a piece of paper and asked me to write that I would baptize her on the following Sunday, December 3, 1944, at four o'clock. At first I hesitated; but finally, seeing her uneasiness, I wrote that promise on the piece of paper. What a joy of satisfaction was seen on her face! She very carefully put the paper into her spectacle case.

Sunday came and she was seen around the church from early morning. At noon we told her we would like to have the baptism at six o'clock after our church service instead of at four. At once she took out the piece of paper and insisted

Peter and Dilase Solomon

that she wanted to be baptized at four o'clock. We baptized her at the promised time. Since then she comes regularly to our church services. She is a very influential lady in her community, and she has relatives we look forward to bringing into our Christian fold.

This worthy service cannot be stopped. We receive more encouragement when we see people coming to our Master. We are looking ahead to a more successful year.

*Mr. Solomon is an Indian Christian young man who was raised and educated in the Disciples of Christ mission institutions in India. Last year he graduated from Leonard Theological College in Jubbulpore and was put in charge of the evangelistic work in that city. In 1943 he married a fine Christian girl, Dilasi, who was able to be in school with him for a year and take training in religious education. They are happy in the birth of a daughter on May 6, 1945.—F. E. Livengood.

A Picnic in Bilaspur

ON A hot afternoon I drove to the railway station at Bilaspur, India, for some business. There I found two young American soldiers seated alone in the station restaurant. I learned that they had been traveling several days in the caboose of an Indian freight train, guarding some big bomber engines which were being shipped to Bangalore, South India, for repairs. Their uniforms were grimy from their trip and their general appearance showed the effects of travel in the Indian heat. They appeared to have resigned themselves to fate in a strange land which they did not understand and with which they had so little in common. They were halfway around the earth from home and appeared equally far in spirit.

After a brief conversation, I asked them if they would like to go on an American picnic with some of our missionaries. It so happened that we had already made preparations for a picnic that afternoon as a farewell affair for the minister of the Church of England and his wife who were leaving Bilaspur for another pastorate. The boys accepted enthusiastically. When I returned for them later I found that they were all cleaned up and dressed in fresh uniforms.

A wealthy Indian lawyer, whose wife and family have often been treated by Dr. Nichoson at the Jackman Memorial Hospital, had offered us the use of his bungalow and grounds for picnics whenever we wished. The beautiful bungalow stands on the banks of a river just three miles from Bilaspur and is surrounded by gardens which the owner has filled with flowers, bushes and trees from all over India. We indulged in some target practice, wandered about the estate, and enjoyed the gorgeous Indian sunset as the sun sank behind the hills and forests a few miles distant where we sometimes go to hunt tiger, bear and many varieties of big game. We ate the picnic dinner upon the flat roof of the bungalow, and afterwards sang many American songs together and talked under the starry skies.

We then took the boys on a hurried inspection of our Mission. A cinder had lodged in the eye of one of them and he was taken to the operating room of our Jackman Memorial Hospital where it was removed.

During January of this year the mother and father of one of these boys, Mr. and Mrs. Murray, came twenty miles to Mobile, Alabama, where I was to speak in a meeting. They said that Henry had written them that this picnic and evening with the missionaries was the most enjoyable experience he had had during more than a year in India.

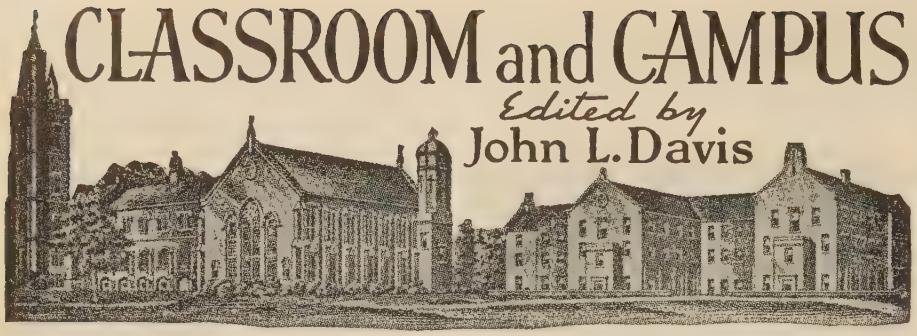
—H. P. Gamboe.

Bilaspur, India.

On the Other Side of the Fence

"Hunkie" Harris was one of the "gang." All winter he palled with the boys. They met in one another's homes to study; went to the movies together; vied for honors in sports at the Community House, and spring found their heads—black, brown, red and blonde—in a huddle over their multicolored marbles. So it was that when plans for camp were made, the gang took it for granted that "Hunkie" would go away with them. In sharing work and play they had forgotten that his skin was black.

It was a gay party that arrived at camp, and no one was more a part of the gang than "Hunkie." In every activity he took an important part. The second day, when the ole swimmin' hole seemed too tame, a vote was taken to go to a near-by public beach. In high spirits the boys reached the shore—but something was wrong. The town authorities had a law! "NO NEGROES ALLOWED." But "Hunkie" was different! "Sorry—no Negroes allowed." There *was* a separate beach on the other side of the fence! He could go there. "Let's go, Fellers!" In a flash the campers were over: red heads and black, towheads and brunettes. "The last one in's a sissy!" Splash! The water churned in fifteen different directions; but all on "Hunkie's" side of the fence!



Bethany College
Bethany, West Virginia

THE entire college community is mourning the loss of Professor W. J. Sumpstine, 44-year-old instructor in biology, who died of cancer on September 30. He had been on the faculty for twenty years, had served as the mayor of Bethany, and was among the most active laymen in the Bethany Memorial Church.

The process of reconversion to peacetime education at Bethany is now complete. The Navy departed on October 21. Civilian men have been transferred from Point Breeze Inn to Helwig House. Plans are now going forward for the building of new housing units to take care of an increase of 250 to 300 students. The Inter-fraternity Council held a meeting for this purpose October 21, and the trustees are now studying proposals for a $600,000 building program to be launched in the spring of 1946.

President W. H. Cramblet was recently honored by the 79th Annual Convention of the Disciples of Christ in West Virginia with the office of president of the 1946 convention to be held in Charleston next fall.

F. H. Kirkpatrick, dean of students who has been on leave as manager of Personnel for Radio Corporation of America during the war years, returned to his former position with the college on November 1.

Butler University
Indianapolis, Indiana

Butler University has recently acquired the Indianapolis College of Pharmacy which will now be known as the Butler University College of Pharmacy. President M. O. Ross and Dean Howard H. Niles are completing administrative details brought about as the result of the acquirement; a drive to raise $400,000 for a new College of Pharmacy and Related Sciences building is under way at the present time. Dr. Niles will continue as dean of the new college, and former faculty members of the Indianapolis College of Pharmacy will continue as regular members of the Butler faculty.

Butler University's library has recently acquired a dictionary written and published by Samuel Johnson in 1765, according to Professor Glenn R. Maynard, librarian. The book was given the university by James H. Brayton, Indianapolis.

Dr. Clarence W. Efroymson, Department of Economics, Butler University, has been elected president of the Indiana Academy of Social Sciences. Butler University was recently host to the annual meetings of the Indiana Academy of Social Sciences, the Indiana Academy of Sciences, and the Indiana Junior Academy of Science.

Phillips University
Enid, Oklahoma

Founders' Day, October 11, marked the beginning of a new two million dollar advance program. A service of appreciation of the founders and first administrators was held in the chapel. Present were Dean Emeritus Frank H. Marshall, first dean of the College of the Bible; former professor of psychology, S. H. Horne, first teacher; President Emeritus I. N. McCash; W. L. E. Shane, first enrolled student. In addition, Karl Z. Wilking, descendant of Dr. E. V. Zollars, co-founder and first president, was present.

Announcements of interest to the brotherhood are: the reception of several generous gifts for the new building and endowment program; the very widespread response of the churches to the call for an average of $7.00 per member for the Advance; and a new increased salary schedule retroactive to September this year; and an enrollment of 675.

A recent guest of distinction on the campus was Dr. Jesse M. Bader, of the Department of Evangelism, Federal Council of Churches of Christ in America. He spoke before the Ministerial Association and before the community at an open meeting.

Since the gifts for the proposed $250,000 Bible College building have been coming in rapidly, R. W. Shaw, architect of Enid, has been engaged, and a committee from the board of trustees and a committee from the faculty have been set to work. Within a few months the building will be underwritten and construction started.

Lynchburg College
Lynchburg, Virginia

At the close of the registration period for the first semester of the 43rd session of Lynchburg College, the total enrollment was 277 students. The Freshman Class numbered 143. There are 66 young men and women definitely enrolled as ministerial and missionary students. There are 14 veterans enrolled. The prospects are for a good school year, with a number of prospective new students for the second semester.

Pierre Daura, new art teacher, is presenting a one-man exhibit of his art work at the Print Club in Philadelphia, October 26-November 13. Mr. Daura is an internationally known artist who has exhibited his works throughout Europe, South America, Mexico and United States.

The first number of the Fine Arts and Lecture series consisted of a concert on October 6 by Andor Foldes, pianist. Following the concert that was given in the college auditorium, the music department held a reception for Mr. Foldes in the parlors of Westover Hall.

The second number of the series was presented by Dr. Virginius Dabney, editor of the *Richmond Times-Dispatch*, who spoke at Assembly on October 23 on the subject, "Opportunities for the New South." Mr. Dabney is one of the outstanding men in the field of journalism in the South. His two books, *Liberalism in the South* and *Below the Potomac* give in unexcelled literary style and objectivity the facts of the Southland.

Disciples Divinity House
Chicago, Illinois

There is a total of thirty-five Disciples of Christ studying in the Federated Theological Faculty of the University of Chicago at the present time. Congregational students number 62, Methodists, 36, and Baptists, 34. Twenty-two of the Disciples of Christ are scholarship students in the Disciples Divinity House. Carter Boren, Paul Wassenich, and William Reese are working toward advanced degrees.

J. Robert Moffett, of Springfield, Mo., is Head Resident of the House. The students of the House recently participated in a discussion led by A. C. Garnett, professor of Philosophy at the University of Wisconsin, on "Christian Basis of Social Action." Acting Dean W. B. Blakemore is this quarter teaching a course on "Movements of Thought Among the Disciples of Christ." Professor Emeritus W. E. Garrison has completed *An American Religious Movement: A Short History of the Disciples of Christ*. The book has been published by the Bethany Press.

Hiram College
Hiram, Ohio

Fifty-five Disciple ministers of northeastern Ohio attended the third semi-annual Conference of Christian Ministers at Hiram College, October 12. The program in the morning consisted of two addresses, one by Professor Goodale and one by Professor Short. Dr. Ralph Goodale, professor of English Literature, has made an extensive study of *Ecclesiastes*. Dr. Howard Short, professor of Religion and Philosophy, just recently returned to the campus from Germany.

Immediately following their luncheon at Gray Hall, the ministers were addressed by Dr. H. B. McCormick, pastor of the Lakewood Christian Church, Lakewood, Ohio, on "The College and the Churches." He is an alumnus of Hiram (1908) and has been a trustee of Hiram College since 1939. Last on the program was a forum discussion concerning the physical, psychological and moral implications of the atomic bomb with President Paul H. Fall, presiding. Participating as resource persons in this discussion were: Dr. Donald Dooley, Dr. E. H. Clarke, Dr. Danforth

Weekly worship service in the chapel, Brite College of the Bible, Texas Christian University

Hale, E. G. Walker, William Noble, Waymon Parsons, and Eugene Beach.

On October 14, the annual retreat was held under the supervision of the worship committees of the Y.W.C.A. and the Y.M.C.A. The group attended church services in the morning and enjoyed an afternoon program of discussion, music, food and fun. The principal speaker was Dr. Short whose topic, "Transition on the Continent," carried out the day's theme, "Society in Transition."

President Truman's appointment of Senator Harold H. Burton to the Supreme Court of the United States is news of especial interest to Hiram people because Mr. Burton has been a member of the Hiram College board of trustees since 1941.

Texas Christian University
Fort Worth, Texas

First graduates of the Navy's chaplain training program at Brite College of the Bible received their B.D. degrees and their commissions as Lieutenant (jg) at commencement exercises, October 25. The two are Charles A. Malotte and Coleman L. Raley.

Degrees were conferred upon 41 in the October class, making a total of 203 to receive degrees during 1945, at four commencement exercises. Commencement speaker was Walter Humphrey, editor, *The Fort Worth Press.* Baccalaureate sermon was preached by Granville Walker, minister of the University Christian Church.

Professor W. A. Welsh, B.D. '41, recently minister of the Lufkin, Texas, Christian Church, returned to his Alma Mater on November 1 as assistant professor in the New Testament department of Brite college.

L. Eugene Brown, A.B. Butler University, '44, now in his second year at Brite College of the Bible, has been awarded the Christian Board of Publication scholarship for $500 for 1945-46. His home is at Bargersville, Indiana.

Eureka College
Eureka, Illinois

Dr. William J. Moore has been appointed to the Eureka College faculty in religion and philosophy. Since January 1943, he has been an army chaplain and has just recently returned from Japan. He had previously been on the faculty of the School of Religion, Butler University, for six years.

Dr. Moore's bachelor's and master's degrees were earned at Butler University, after which he studied at the University of Chicago and earned the doctor of philosophy degree with a major in Biblical literature.

August 26 in the Philippines

THE Ilocano conferences of the United Evangelical Church of the Philippines held a three weeks' institute in Tagudin, Ilocos Sur, in August. There was an enrollment of about thirty-five who pursued daily studies. A youth rally began on August 24 and continued through the 26th. It was attended by several Disciples from Ilocos Sur and Ilocos Notre.

On Sunday morning, August 26, a sunrise prayer meeting at six o'clock opened the day's worship. At eight o'clock Juan Santos preached at an English service. The Sunday school was in session from nine to ten o'clock. The Ilocano service, which was scheduled for ten, got under way at ten-thirty and continued until twelve. E. K. Higdon preached, and Rev. Fonseca summarized the sermon in Ilocano.

A youth meeting was held at three o'clock at which time Chaplain Norwood Tye read the devotion, and Joseph M. Smith gave an address. From four to five o'clock, the Junior and Senior Christian Endeavor groups met. A youth rally was held at five o'clock when Chaplain Moore spoke. A general meeting announced for the plaza at six o'clock got under way about six-thirty. Several groups from various towns sang. Just as the presiding officer introduced Mr. Higdon, it began to rain and many members of the audience sought shelter at some distance from the public square. However, two hundred or more crowded into the *kiosko* and the meeting proceeded.

After dinner, an oratorical and musical contest scheduled for from eight to ten o'clock began at eight-thirty and continued until twelve forty-five the next morning. The patience of the audience during the long contest was inspiring. Twice the building was almost emptied because GIs and others had to go home, but each time it was again filled by those who had been standing at the door and windows.

From six o'clock Sunday morning until one o'clock Monday morning makes a long day, but some persons attended every meeting. The building was crowded and people were standing outside at all of the services except one or two.

—E. K. HIGDON.

Crowds at the Tagudin Church, August 26. E. K. Higdon is standing near window at left

WORLD CALL NEWS ROOM

MISS JORGELINA LOZADA, minister of the Villa Mitre Church in Buenos Aires, arrived home on October 11. She spent a year in the United States. The Buenos Aires Central Council of Churches had a special meeting to welcome her, after which they sponsored a reception at the Colegiales Church.

Chaplain Harold G. Elsam recently returned to the States from Ceylon where he served with the U. S. Army. He has been assigned to the Office of the Chief of Chaplains, Washington, D. C., and will have particular responsibility as an associate editor of *The Army and Navy Chaplain*, a quarterly publication. Major Elsam was born in India, the son of missionary parents.

H. G. Elsam

We regret to learn of the sudden death of Mrs. Eva Raw Baird of Spokane, Washington, on October 3. Mrs. Baird spent fourteen years as a missionary in China under the United Society.

Mr. and Mrs. Homer P. Gamboe sailed October 20 from New York for another term of missionary service in India.

Paul D. Kennedy sailed from Long Beach, California, on October 19 and was due to arrive in Manila about November 6. Joseph Smith plans to start to the States shortly after Thanksgiving Day.

To Mr. and Mrs. Daniel López de Lara of Mexico City, Mexico, was born a daughter on October 14. There are now three little girls in the family.

Dr. G. L. Hagman, China missionary at home for health as well as war reasons, has been working on his course in orthopedic surgery and expects to finish the work for his degree in January in Chicago.

Dr. M. Searle Bates left West China in September. We went to Shanghai and is now in Nanking. When Dr. Bates arrived in Shanghai, he found that O. J. Goulter had left the camp and had gone to Hofei and other stations to look over the situation.

Prabhu Das, son of Dr. Hiral Lal of Mungeli, India, died suddenly in his home in Mungeli and was buried in the Christian cemetery there. Prabhu Das for many years has been a clerk in the office of the treasurer at the Mungeli station. He always did his work faithfully and well, and was greatly beloved by both the Indians and missionaries. He was a faithful member of the Disciples of Christ church at Mungeli.

Mr. and Mrs. Church Smiley and daughter, Jewell, are en route home from India and expect to arrive in New York about November 21. They are coming by Army Transport because of the illness of Mrs. Smiley.

Dr. and Mrs. Kenneth Bonham and three sons sailed November 7 from New York for India.

Mr. and Mrs. Howard Holroyd and family, missionaries stationed in San Luis Potosí, Mexico, are coming on furlough in December. Miss Ruth Leslie will live in their home during their furlough.

Mae Yoho Ward returned to Indianapolis from Puerto Rico on November 9. She was greeted at the airport by her sister, Dee Yoho, who has just returned from service with the Army Nurse Corps.

Following a conference of China missionaries in Indianapolis, October 30-31, Miss Lyrel Teagarden left for Nashville, Tennessee, where she will be engaged in preparing a course of religious education materials for use with children's centers in China. Miss Wenona Wilkinson, Mrs. O. J. Goulter, and Mrs. D. S. Corpron will also participate in the project.

A letter from R. D. McCoy, retired missionary to Japan, states that Scribner, son of Mr. and Mrs. McCoy, is in Tokyo working as interpreter on a special survey the Army is making. He was born in Japan, and is making every effort to locate acquaintances and friends.

Leslie B. Moss, chairman of the Christmas Package Project of the Church Committee on Overseas Relief, reports that 10,417 cartons were ordered by churches of Disciples of Christ and their organizations. The quota was 10,000. A woman staff member of the CCORR has been sent to Europe to receive the Christmas cartons upon their arrival there, and to assure their proper distribution.

To Mr. and Mrs. John E. McCaw, Indianapolis, was born a son on November 7. Mr. McCaw is the director of student work for the United Society.

Mr. and Mrs. C. W. Plopper are spending the winter in Miami, Florida. Mr. Plopper retired as treasurer of the United Society in June of this year.

About fifty missionaries representing twelve different Boards were enrolled in a short course in Relief and Rehabilitation offered by Cornell University, Ithaca, New York, in September. The Disciples of Christ group consisted of Dr. Lewis S. C. Smythe, Mr. and Mrs. Allen Huber, Lyrel Teagarden and Stella Tremaine. Also present were Mr. and Mrs. Glyn Adsit and Verla Elliott, candidates for the China field. Mr. Adsit took this picture of part of the group. On the front row are Stella Tremaine and Lyrel Teagarden. Verla Elliott is directly behind Miss Teagarden, and Jean Adsit behind Miss Tremaine.

Women and World Highways

Notebooks or Concerns?

By GENEVIEVE BROWN*

A GROUP of women with notebooks always disturb me." Thus Dr. Will W. Alexander of the Julius Rosenwald Fund began his address to the national board of the United Council of Church Women, meeting in Washington the week of October 22. "I feel they are expecting me to furnish them with some easy gadgets whereby the problems of society can be solved, when what they really need is *concerns.*" "People with deep concerns," Dr. Alexander asserted, "will create their own methodology."

It was clear, however, as one watched and listened to these women of the United Council board, and the denominational women executives who met with them, that they possessed concerns, deep, creative, and compelling. And that their notebooks were simply tools for translating those concerns into plans for action, and for conserving information that would be used in turn to deepen the concerns of the women "back home."

DEAR Christmas Child, no length of time nor space
Has stayed the journey of Thy blessed feet.
Behind no barrier of caste or race
Have men found isolation so complete
But that there came the shining of Thy face—
But that they heard Thy voice in accents sweet.
Thus, every artist paints Thee as his own,
Limned on the background of his time and thought;
Set in the spaces which his life has known;
Decked in the clothing which his hand has wrought.
Where'er Thy seeking infant feet may roam,
At every age and land Thou dost traverse,
Men give Thee welcome to their hearts' best home,
Thou little Brother of the Universe.

—*Hugh L. Burleson*
Source unknown

They had come together, as their president, Mrs. Harper Sibley of Rochester, N. Y., said, "At this crisis in the history of the world, believing that perhaps it might make a difference." They shared their concerns; they listened to "experts" from church, education, and government on current critical questions; they analyzed their own opinions, and on most matters came to common judgments. They framed statements of their position on vital issues; they discussed programs of community action for the church women of America; they interviewed congressmen; they addressed a letter to President Truman following his address on compulsory training. Through it all they prayed. And perhaps they justified to some degree Dr. Alexander's concluding assurance: "In spite of your notebooks, I'd rather risk you than any group I know!"

Back of all the deliberations of the four-day meeting was the thought of peace, and what churchwomen can do—in their homes, in their churches, in their communities—to make it real and lasting. "Peace is peculiarly woman's business," Mrs. Sibley declared. "Whether peace is *nowhere* or *now here*, women can decide." Asserting that peace has a moral and spiritual basis, Congresswoman Claire Booth Luce called upon churchwomen to examine the reality of their own religious faith. "Do we or don't we believe in our own religion?" she asked. "If we do, the solution of our problems will not be difficult. What determines the actions of people is their attitude not toward material values, but toward spiritual things. The day man succeeded in raping the heart of matter to destroy matter itself, material values disappeared. Nothing really matters now except spiritual values . . . And we can, if we will, translate our Protestant faith into viable law."

Among many urgent national and world issues upon which this group sought to gain new insights and to suggest action to churchwomen, probably four received major attention:

1. *World-wide relief and rehabilitation.* An approved statement on this subject began: "In recognition that the greatest test of Christian brotherhood today is the constructive sharing by churches in the suffering of war-devastated peoples, we urge churchwomen to be sensitive to the catastrophic needs and to lay hold upon every means for providing personal relief and the restoration of their church and community life." There followed a call to women to express to representatives in Congress their support of appropriations for the work of UNRRA, and to give generously to the program of the churches through the Church Committee on Overseas Relief and Rehabilitation, both in money and through the collections of clothing, bedding, seeds, and other material things.

2. *Atomic energy.* International control of atomic energy was advocated as the only method by which the manufacture of atomic bombs can be prevented. Such control should recognize freedom of scientific research relative to constructive uses of atomic energy. Opposition to the May-Johnson bill was registered. This action followed a two-hour conference of twelve members of the board with three scientists who had worked on the atomic bomb and two members of the Senate Military Affairs Committee.

3. *Compulsory military training.* A strong resolution was adopted opposing compulsory military training as contrary to Christian democracy, and churchwomen were urged to express to their congressmen opposition to pending bills providing for it. The address of President Truman advocating such training was delivered while the Council meetings were in session. The prevailing uncertainty on the subject on the part of members of Congress seemed to call for an immediate expression of opinion from their constituencies.

4. *Racial brotherhood.* Perhaps more effective than any statements of the group on this subject was the practical demonstration of racial equality in the meetings themselves, in housing arrangements, and in the general fellowship of the delegates. A newspaper reporter quoted the president of the Council: "For the moment at least, Washington is an interracial city." Support of a permanent Fair Employment Practices Commission was voted, and a study of segregation in the United States under the Committee on Christian Social Relations was reported as under way.

Other subjects of discussion included concrete implementation of the United Nations Charter, universal opportunity for education, the right of labor to full employment, alcohol education, family and child welfare.

A high moment in the meeting came when the board voted to send its president, Mrs. Sibley, to Japan as soon as it is possible, as an expression of Christian fellowship between the women of the two countries. Her going, it was hoped, would say to the women of Japan: "As Christian women in America we have broken down the barriers that once divided us. Your sisters send me to you to symbolize our oneness in Him."

Disciple delegates to the meeting were: Mrs. Fred White, Buffalo; Mrs. Hu Harris, Houston; Mrs. A. E. Pierce, Tulsa; Miss Bertha Park, Cleveland; Mrs. Jesse M. Bader and Mrs. Emory Ross (member of the Council staff), New York; and Mrs. R. A. Doan, Mrs. Virgil Sly, and Miss Genevieve Brown, Indianapolis.

*Executive Secretary, department of missionary education of U. C. M. S.

For Adult Missionary Groups

Theme: Africa

Who Are Our Missionaries?

MOST groups taking up the study of a field like Africa almost immediately ask: "Who are our missionaries and where are they stationed?" Here is a skeleton outline of names and whereabouts in mid-October. The fall conference of the Mission may have changed certain locations before this issue of WORLD CALL comes from the press. Some of those on the high seas will have arrived. Some of those on furlough may be on their way. But in mid-October this list was approximately correct. Letters move slowly and cables only come when major shifts are involved. So listings may not be exact on any given day.

Bolenge

Mr. and Mrs. David Byerlee
Mr. and Mrs. Don Edwards
Mr. and Mrs. W. H. Edwards
Miss Edna Poole
Miss Goldie Wells

Coquilhatville

Mr. and Mrs. F. L. Rowe

Lotumbe

Miss Goldie Alumbaugh
Mr. and Mrs. Joseph Whitmer

Mondombe

Mr. and Mrs. Lewis Hurt
Miss Hattie Mitchell
Miss Buena Stober

Monieka

Mr. and Mrs. Robin R. Cobble
Mrs. Lillie Hedges
Dr. and Mrs. A. G. Henderson

Wema

Mr. and Mrs. Elmer Boyer

Only twenty-four of our missionaries were on the field in mid-October. What burdens they must have been carrying! Virgil A. Sly who just visited the field will have something to tell us of them. The picture would be very dark were not reinforcements on the way. In mid-October as this page is written, missionaries not on the field fall into the following categories, so that somewhat brighter days are ahead.

En Route to the Field

Mr. and Mrs. Walter Cardwell
Mr. and Mrs. Ellsworth Lewis
Miss Agnes Rogers
Miss Gertrude Shoemaker

Sailing Soon

Dr. and Mrs. Donald Baker
Mrs. Esther Snipes
Mr. and Mrs. Claylon Weeks

Sailing by Easter

Mrs. Virginia Clarke
Mr. and Mrs. Clay Hobgood
Dr. Howard and Mrs. (Dr. Marjorie) Horner
Mr. H. Gray Russell and Mrs. Russell if health permits

Others on Furlough

Miss Georgia Bateman
Miss Martha Bateman
Miss Ruth Musgrave
Mr. and Mrs. Ned Roberts
Miss Myrle Ward
Mr. and Mrs. E. A. Johnston (retiring soon)
Mr. and Mrs. Herbert Smith (retiring soon)
Miss Faith McCracken (extended furlough)

How to Use the Above Information

Some groups will wonder how best to use the above information. It can be clipped and pasted to a sheet of typewriting paper. Attach the sheet to a wall map and note changes month by month. How keep the information up to date? By watching WORLD CALL for the movements of missionaries. Or *The Christan-Evangelist*, which, being a weekly, may have more recent news. The March WORLD CALL will carry a complete list of all missionaries. Check with that.

Better even than clipping this column would be the making of a poster, using the information above in an effective manner readily to catch the eye. A possible poster would be the little map which appears on the programs in *New Life for Africa*, with lines running out to large circles representing the various stations. Print the missionaries' names in those circles.

African Panorama

From the copper belt in Northern Rhodesia comes a report of a teacher's approach to an entirely illiterate man. Add this teacher-pupil picture to the African panorama that is beginning to unfold before adult missionary groups now entering upon the six months' study of the African field. This paragraph is taken from the report of the International Committee on Christian Literature for Africa. The teacher is saying:

"But you *can* read some things. Can you not read the spoor of animals? Do you not know the difference between the mark a lion makes on the ground and the mark of an elephant? That is a kind of reading and because you know these things you are able to protect yourself and your property accordingly. To know something is to have a new power. Now these strange marks on the paper are like spoor. You will soon be able to recognize them and when you are able to do that you will have the power of learning from books and papers the things which you ought to know. You are a grown-up person whose eye is trained and whose hand is skilled already."

Hungry for Books

In August W. H. Edwards, itinerating up the Ubangi, wrote: "My, how hungry the people are for books! They buy and buy and buy." The International Committee on Christian Literature for Africa referred to above says that in Belgian Congo editions of 20,000 are required now instead of the editions of mere hundreds which prevailed a few years back. There is a conviction that men who formed habits of reading in the service will create a demand for more and better books for peacetime. An African sergeant doing educational work in a Bantu unit said the men liked practieal books, full of suggested ways of doing things.

"We Are Horses! We Are Airplanes!"

Buena R. Stober, in a recent friendly letter, told of a trip in which on one day a *tipoy* (African version of the sedan chair) was supposed to be waiting her at a bend in the river. It failed to arrive and Nurse Stober walked eighteen kilometers to her next appointment. By way of contrast, a week later she was furnished at another location with "eight big tipoyeurs" so fleet of foot that they made an eight-hour trip in five and one-half hours, singing all the way, "We are horses; we are airplanes!"

A Jolly Good Book

Do you want to read a jolly good book about Africa? If so, try Ben Lucien Burman's novel, *Rooster Crows for Day*. It is the winner of the Thomas Jefferson Southern Award for 1944-1945. One reviewer describes it as the first authentic novel of Equatorial Africa. Mr. Burman writes of Africa on the Equator as seen by "Little Doc," a young American river pilot who sails with a knocked-down Mississippi riverboat for the Congo. That young pilot does not stay in Africa very long but he does a great deal of living while there and then comes home to report, ". . . the world's mighty fine. And the people in it's wonderful."

Worship Services

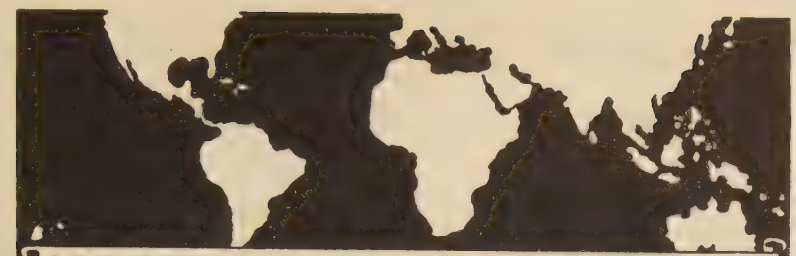
Edna Poole of Bolenge, Africa, has written the worship services to accompany the study of the next few months. They will introduce adult missionary groups to some of Africa's people and the Christian ministry to them.

Stout Simon bore my Savior's cross
Along that weary road;
God, let me help to bear the weight
Of Simon's brothers' load.

—P. H. J. Lerrigo

"Man can do without friends, but not without his neighbors."

—African proverb



YOUTH AND MISSIONS

Song in the Air

MERRY CHRISTMAS'' used to be one word to most of us, once upon a time. ''Merry'' was an epithet that *belonged* with ''Christmas.'' This greeting was written large across the whole idea of the season. With the bright array of carols, candles, and gifts that made Christmas merry, the song of the angels with its ''Peace, good will toward men'' held an inconspicuous place.

The last war has erased ''Merry'' and left only ''Christmas'' in many American homes the last few years. This effect of the conflict has emphasized for many of us the importance of the angels' song. No longer must we allow that song to be only a part of the ''trimmings'' that make up Christmas. Its message of peace and good will is the very essence of the Christmas spirit.

The events of the past year have linked for us in a dramatic manner ''peace'' and ''good will.'' We have every reason to believe that nothing but good will *can* assure us peace; that the two are inseparable. With new instruments of destruction so ''successful'' and others more potent casting their shadows before, we cannot depend upon anything physical for peace and safety. This Christmas the world should give more heed to the plea of the church for a universal love of our neighbors which makes planning their destruction unthinkable.

Much easier said than done, loving our neighbors as ourselves. In these forceful words, a philosopher accused us of having no concept on true brotherhood: ''What, then, is our neighbor? Thou hast regarded his thought, his feeling, as somehow different from thine. Thou hast said, 'A pain in him is not like a pain in me, but something far easier to bear.' He seems to thee a little less living than thou. . . So, dimly and by instinct hast thou lived with thy neighbor, and hast known him not, being blind. Thou hast made of him a thing, no self at all.''*

Understanding, sympathy, good will—these have to be developed gradually. If the study of Africa, which begins next month, can make Africa come alive for thousands of young people so that each African is a ''self'' rather than a ''thing,'' perhaps much will have been accomplished for cause of future peace. We know that peace and good will cannot be established or maintained by arbitration only. Acquaintance, understanding, sympathy, love—then earth will be ready for the peace and good will of which the angels sang. When we have really one world, ''Merry Christmas'' will be one word.

—MARETA SMOOT.

*From *The Religious Aspect of Philosophy* by Josiah Royce, Houghton Mifflin Co., publishers.

†Used by permission of The Friendship Press.

Missions in CYF

Circles and Triangles

''Africa'' comes in with 1946. Your leaders received letters describing missionary education materials, with order blanks, a few weeks ago. Perhaps you have begun your planning. Remember to order your films and records early.

Sunday Evening Meetings

Order ''Missionary Education Suggestions on Africa for CYF'' if you have not received a copy. It describes the materials you will want for your study of Africa and suggests procedures.

The Christian World Friendship Fund and Your Church

With a challenging goal, $65,000 for our international youth project, we need to think from time to time of the important purposes for which our money is to be used and of ways to promote our Christian World Friendship Fund that will benefit the givers. Certainly we want to reach the goal we set through CYF Commission. But more important is the knowledge and understanding gained from mission study and the zeal for missionary causes which prompts the giving. ''Where your treasure is, there will your heart be also''; the hearts of thousands of our youth will follow $35,000 to the Belgian Congo. Interesting programs should take them there. (Your other $30,000 stays at home.)

WHO

A capable and enthusiastic person should take responsibility for raising your goal, perhaps the president, treasurer, service chairman, or stewardship chairman.

HOW

1. A packet of the CWFF materials should be ordered from state or national office for examination and study by the executive committee.

2. The missionary goal should be recommended by the executive committee to the entire group for discussion and action.

3. Commitment cards and specially prepared services of dedication should be ordered for each member of the group.

4. The program committee should plan programs on the three projects—Africa, Uprooted Americans, and Christian Education. Use visual education frequently; also drama.

5. Write to the Department of Missionary Organizations, 222 S. Downey Ave., Indianapolis 7, Ind., or to your state leaders if you do not know what your state goal is.

From Our Scrapbook on Africa

From *Out of Africa* by Emory Ross.

Africa *was* the darkest continent.

Africa today positively glistens.

It glistens with diamonds, nearly the world's whole supply of them. It glistens with most of the earth's gold, with mountains of copper, with much of the globe's radium. On a near tomorrow it will glisten with electricity; it has nearly a fourth of the world's water power.

But most of all does it glisten with the faces, the uplifted eyes, the souls of a hundred and forty million of the earth's emergent peoples. From the forests, the rivers, the swamps, the elephant grass, the coastal plains and the interior uplands they rise. They catch the glow of a new dawn.

The dawn of what? The answer is not yet sure. But whatever it is to be, *you* are bound to help frame it. Canada and the United States may seem a goodly distance off from Africa. Actually, in many ways they are as closely linked with Africa, and as interdependent, as they are with one another. Fantastic? Not at all.

Consider this: North America has more than twelve million citizens who are direct descendents of Africans. The presence of this group has profoundly affected United States politics, society, economics, music, art, religion. And it has more than merely touched Canada. We have in this group the closest and mightiest human link with Africa of any continent on earth.

Our vaunted modern industry is dependent on Africa. . . . African diamonds are among the largest ever found and cut. . . . Modern art drew much of its inspiration—if it is inspired—from African angles and masses and motifs.

Africa treats our malignant conditions with its radium, cleanses our hands with its soaps, tops the keys of our pianos with its ivory.

It is the world's antipodes of mystery, myth and stalking death, and wealth, power and potentialities. The last great continent to ''come in,'' and the world's second largest, it may yet prove the richest.†

†Used by permission of The Friendship Press.

Plan Now for January

Have you ordered Pictures, Maps, Films, Slides, Books for Your Study of Africa?

Jan. 1. New Year's Day
Jan. 6. First Session on ''Africa'' in FELLOWSHIP, Series II
Jan. 6-13. Universal Week of Prayer
Jan. 27. Beginning of Youth Week

Missionary Worship Service

Theme: Following the Trail of Faith

JANUARY

We Listen

Hymn: "Fairest Lord Jesus" (*Christian Worship: A Hymnal,* 261)

Leader: The African people did not know where God could be found. They had a deep consciousness of an underlying great power. Some thought him in the thunder; some in the fertility of the soil; some in the sun; some in the fierceness and strength of animals; and some in certain trees of the forest. For instance, a missionary saw a sick man being carried on a litter through the forest. Each time the group came to a particular tree, they would lower the man to the ground and perform a dance and chant at the foot of the tree. Power, they thought, was there.

Reader: The angel of the Lord said to Elijah: Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind, an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice.

Leader: No, they could not find God until they were taught to listen for the still small voice in their own hearts. It quiets anxious fears, brings peace and trust, and creates a desire to share happiness with other hearts.

A beautiful custom of the native people in Africa is their *lōsākō* greeting. Instead of an ordinary salutation the polite greeting for anyone of age or rank is to ask for his proverb—a proverb chosen to express the individual's philosophy of life or a teaching maxim he wishes to give to others. Some of these *lōsākōs* are: Tomorrow isn't ours; one man cannot cut up an elephant; many gardens, no hunger. There are almost as many as there are individuals. Usually there is a story behind each *lōsākō,* if one asks for it.

The native pastor of our Bolenge church has chosen one word for his greeting. As he goes about among the people, on the station or out in the forest villages, someone is always calling, "*Lōsākō,* Pastor!" And he answers "Ä-ōyä," which means, "He has come." To those who hear it every day, it becomes a constant testimony. To those who have not heard it and ask him, "Who has come?" he has an opportunity to say, "Jesus has come! He has come to our country."

Hymn: "There's a Wideness in God's Mercy" (*Christian Worship: A Hymnal,* 172, 173)

We hear much of the Great Commission of Jesus, which says to go into all the world and teach and baptize, but we should hear also of the Great Program of Jesus. It is a program of compassion and release. Isaiah first told of it and Jesus himself confirmed it.

Reader: I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

Leader: These verses tell of changes that come to a country through the Program of Jesus. Note the words. Preaching the gospel to the poor is carried out by evangelistic missions. Healing the brokenhearted is accomplished by sharing the compassion and love of the heavenly Father. Preaching deliverance to the captives is done by the Christian native teacher who helps his people to free those who are enslaved by customs that make of them mere chattels. Recovering of sight to the blind is a symbol of the part of the program for which medical missions is responsible.

The mission doctor at Wema, one of our stations, has been successful in operating on eyes afflicted by cataracts. The report went through the country that the doctors of the mission could make the blind to see. At the Bolenge station hospital one day a large party appeared. It consisted of an old blind man and his family who had come a long journey bringing baskets of provisions, cooking pots, and sleeping-mats with them. They said to the missionary nurse at the hospital, "We've come for our old father to be made to see." The nurse had to tell them that there was no recovering of sight for him. The doctor of eyes was many hundred miles away. The old man and family sadly turned away and began the long journey back to their village.

Setting at liberty them that are bruised includes many different phases of work our Congo mission is doing.

Hymn: "We Would See Jesus"—*to be sung or read.* (*Christian Worship: A Hymnal,* 209.)

Leader: May our prayers today be for the increase of our missionary staff in the Congo. Let us pray that more doctors may be sent; that more teacher-missionaries may go to enlarge the training school for the native ministry. Let us pray for an outpouring of the Holy Spirit upon the church in Congo and in all mission lands as well as in our own country and in our own town.

Reader: The pastor of the Bolenge church prays each Sunday for the church in America. He does not use the words, "church in America"—but his prayer is, "Father God bless the trunk of the tree, keep it strong and vital, that we as its branches may bear much fruit."

Prayer.

—Edna Poole.

Echoes From Everywhere

Hazel Hughes
In Bombay

I've been so long on the way that it hardly seems true that I have arrived in India. We had an interesting but long journey from Durban, South Africa. We stopped at Zanzibar, and because of the reported Japanese surrender, we were seven days in Mombasa. Some of us took advantage of that and took a trip through the jungle to Tauga. We saw sugar and sisal plantations, as well as rubber. We almost caught up with a herd of elephants.

Here in Bombay I have seen a number of things one expects to find—people sleeping on the sidewalks; small dark rooms facing the streets as living quarters and workshops. There are big expensive shops, modern apartment buildings, hotels and clubs; people of all of India; many and varied costumes. There are temples and mosques, churches, colleges, schools and hospitals. Things are expensive. Cloth is available in prints; all white cloth is rationed. Only Indian net is available for bed mosquito nets. Many things are available here though not available up country. Bombay is quite an amazing city. Much of it is built on reclaimed ground. I've been quite amazed at the size and the population—nearly two and a half million.

—Hazel Hughes.

With the Adams Family
In Colombia

Gulliver has nothing on the Adams family when it comes to traveling! We almost circled the United States before bidding it farewell.

We arrived in the beautiful city of Medellin, Colombia, on August 14, eleven hours after our ship took off from the airport in Miami. Surely we have accomplished the impossible. Even now we are trying to convince ourselves that we are in Colombia. Every day a ship takes off from Miami and arrives in Baranquilla on schedule. This thought makes us realize that our flight was not the impossible but the ordinary.

Upon our arrival in Baranquilla we became conscious that we were strangers and foreigners. It seemed that everyone spoke Spanish except ourselves. A few spoke English. Hearing a strange lan-

guage makes us realize the purpose of our coming to Colombia. We are to learn Spanish that we might more effectively work for our Christ.

As seen from the air, Medellin is a beautiful city of reds, yellow, blues, white and various shades of each. The red tiled roofs are seen against white and gray walls. Here and there a red or blue or a pink wall could be seen breaking the monotony of red tile. Medellin is a clean city in which the old and new are joined to make a thing of beauty and interest. On one narrow street, a person may see a trackless trolley, a new automobile, a high wheeled cart drawn by a small horse, a barefooted woman with a bundle on her head, and he may hear the roar of a plane taking off for Bogota or Barranquilla.

It is a good thing that we arrived early for there was much to be done in getting our cedulas-permits to live in Colombia for a period of time. We came with the idea that we would be here until January, but we shall stay in Medellin until March or April.

—R. Q., Virginia and Annamae Adams.

Appreciation of Luther Shao

I have just read the article in the February, 1944, issue of *World Call*, by Luther Shao. Luther is one of the heroes of this war period. His hard work, his vital Christian witness, his amazing ability to get along with everybody and his cheerful personality have been particularly noteworthy during the strain of these war years. I suppose he will be returning to the Nanking field when transportation by the Yangtze River is again possible. The Christian movement in China is deeply grateful to the Disciples' Mission for their generous contribution of Luther to the interdenominational work of these six years.

—Mabel Ruth Nowlin
Acting Educational Secretary,
World's Sunday School Association.

Hidden Answers

1. What forces have contributed to the changes in Africa?
2. What impressions of Congo are recorded by two new medical missionaries?
3. How has the Vallejo church met an emergency during recent years?
4. How many persons were served during the year by the Benevolent Association?
5. Who is William Wachtel?
6. Name some of the urgent needs of P.R.
7. How was Christmas celebrated in rural Mexico?
8. What is the first definite word received regarding our work in Japan?
9. Describe the communion service conducted by a Disciple chaplain as a prisoner.

Visit of Paul Slater

The last week in September we had the great joy of a visit from Dr. Paul Slater. He was here in Chengtu nearly six days. For Sunday afternoon we had already planned a trip to the country with some of our men in the air service who were leaving soon, and he came just in time to go along. It made a grand day. He also met with us to consider the rehabilitation of our hospitals in the light of his former experience in Nantungchow and present contact with army and government work. We surely did have a great visit. Then he went out to the same air base where Searle Bates was waiting and had a visit with him. Paul hopes to be able to visit downriver before going home. He looks fine and was so interested in public health and all kinds of medical work here in Chengtu. I never did accomplish calling him Colonel.

—Edna Gish.

Visit to Pabellon

On Sunday, October 14, Mr. and Mrs. Paul C. Kepple spent another Sunday in Pabellon, a little town near Aguascalientes, Mexico, where they expect to build a chapel. Fourteen people of all ages gathered to hear him. The Kepples began teaching two hymns. They have been lending the people a book each week and are beginning to add games for their use. There was a picnic dinner, visits with Bible reading and prayer, and the evening service. The report of the Youth Congress in San Luis Potosí was given by one of the delegates who knew what every speaker said, what different groups of young people were doing in the way of service, how fine and human each of the adult leaders was, and knew each of the 109 delegates. Ofelia hopes to save enough money to attend the Latin American Youth Congress in Cuba in 1946.

In Memoriam

Carl E. Knapp, January 9, 1945, Lincoln, Nebraska. Retired minister-evangelist and lecturer. Possessor of unusual patience, kind consideration, and love of humanity.

Mrs. Lewis Williams, Martinsville, Indiana. Prominent in church and community affairs. President of missionary society for eight years.

Mrs. Clara Pinckley Settle, July, 1945, Richmond, Missouri. Beloved Christian character, deeply devoted to her church. Age 87.

Mrs. Sadie Woolard Peel, August 22, 1945, Williamston, North Carolina. Faithful church member. Charter member of C.W.B.M. Secretary for fifteen years. Age 72.

Mrs. E. E. Clem, October 3, 1945, Decatur, Alabama. Charter member of missionary society and faithful to the last. Age 69.

Mrs. Jemmie Fulbright Candler, October 7, 1945, Springfield, Missouri. Charter member of Mt. Grove, Missouri, church and of missionary society. Her home a place of beauty and of open hospitality. Age 83.

Mrs. Nina Hale Boyd, October 23, 1945, Athens, Illinois. Charter member of C. W. B. M. organized in 1882. State vice-president at one time.

Our Flying Men

Three times during the past year Col. Homer Kellems and his group of men stationed in India have flown over China, taking pictures in connection with their army work. Each time they were able to stop a few hours in Chengtu. Col. Kellems, being an old Eugene school friend of mine, had secured my address and looked me up. This picture was taken in the winter when they reached Chengtu after their flight over the hump; and the finished print was left on their last visit the first of September.

Lt. Edwin Slaughter (left), member of Christian Church, Abilene, Texas; Mrs. Edna Gish, missionary; Col. Homer Kellems, a Eugene Bible University school friend.

Each trip meant the joy of renewed friendship for that brief interval, once only a half hour. Each time they brought me things from India, always with the word, "Just a bit from home." We shall miss our flying men. God bless them as they return to America, and make America worthy of what they have done for us all.

—Edna Gish.

Chengtu, Sze., China.

Christmas Is a Special Day in the Church

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Cleveland Christian Home 11401 Lorain Ave. Cleveland 11, Ohio	Florida Christian Home 1071 Edgewood Ave. Jacksonville 5, Fla.
Colorado Christian Home 4325 W. 29th Ave. Denver 12, Colo.	Illinois Christian Home 873 Grove St. Jacksonville, Ill.
Juliette Fowler Home 200 Fulton St. Dallas 1, Texas	Northwestern Christian Home R. F. D. Beaverton, Oregon
Southern Christian Home 1011 Cleburne Ave., N. E. Atlanta, Ga.	Juliette Fowler Home 100 Fulton St. Dallas 1, Texas

The National Benevolent Association of the Christian Church

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Hungry for Christian Fellowship

By LERTIS R. ELLETT*

ONE EVENING our commanding officer asked me if I should like to accompany a flight surgeon on an airplane to a guerilla field in the Philippine Islands. I eagerly accepted the offer. Having been told that the Filipino people would rather have clothes than money, I took some extra bed sheets, uniforms and clothes with me for trading purposes. As a result I have some fine souvenirs. But that which I cherish most is a note sent to me after my two Sunday sermons by two Filipino guerilla soldiers. I am keeping the original to hang on my study wall as a reminder of how the Holy Spirit will work if we will just preach the Word, I Cor. 2:1-5. The message is as follows:

> "To the Chaplain: The above enlisted men give thanks to the message from God Almighty through the Chaplain, wherein the said message changed their ungodly lives to godly, being the astray sons of God. May God bless the Chaplain on his way to his headquarters."

The locality visited was the same as all the islands I have been on these two years except that it is much more inhabited. There are many people, so many children I have never seen before. There are many homes in the country, many small barrios, or villages, and many towns.

This town had a few macadam surfaced streets and some nice houses; but during the Japanese occupation, the houses deteriorated since their owners had fled. The termites were able to work unhampered and many houses were dilapidated, indeed.

But the greatest experience I had on that island was a spiritual one. It had occurred to me that the very few American soldiers who had been exiled so long would appreciate some songbooks, some Bibles and religious literature. I also took candy, gum and magazines. But I did not realize there would be so many Filipino people wanting spiritual things. I discovered a white woman who had been in Christian work and she told me of the group to Protestants. She took me to the home of one of the leaders. The Filipino introduced me to others; on Friday night we had 45 in a service. On Sunday morning we had 85, and the same number on Sunday night. When the weather was bad and we didn't take off on Monday, as we had planned, there was another meeting with 75 present, and a farewell party for me and also for the white lady who was going to be sent out for return to the United States. They had a little portable organ which formerly belonged to a missionary. These people were so happy to receive the small hymnbooks which I had brought.

The doctor and I were wandering about looking for souvenirs. The stores are such large rooms for the pitiful small stock of merchandise. We came to one store and I was interested in what looked like a large grapefruit. The woman in charge was very friendly. Most natives here speak English, but she did exceptionally well. She invited us to come in to see if we didn't want to buy a monkey she had for sale or trade. Another girl came in; we recognized their names as those of two women of questionable conduct of whom we had heard.

All the people recognized my emblem, the cross. Everywhere I was called "Father," as most of the population is Catholic. When I explained to the women

Filipino Children

that I was a Protestant, the first one explained that she was a Seventh Day Adventist. I discovered that she had had her tonsils removed a long time ago by a doctor who is our family physician in California. Then I discovered that this girl had been brought up in a missionary's home and had become a Christian. She had married, but her husband had died and left her with three children. The war came with all of its hardships and evacuation to the hills. With her friendly personality, her American ways which she had absorbed, and her good English, temptation had been very strong.

We asked about the Adventist meeting next day, but discovered that the elder was somewhere else this particular week end and that there would be no meeting. She asked about our meeting on Sunday. When Sunday came she was in the audience. The Holy Spirit led me to preach from 1 Corinthians, the third chapter, concerning the materials with which we build our spiritual bodies. Also of how the fires of adversity and temptation often show us we have only built with wood, hay and stubble, and we have nothing left but ashes. I was the first American preacher they had heard for three years, and I never had an audience that was more inspiring to me.

One third of the audience was young

*Chaplain Ellett, a Disciples of Christ minister with the U. S. Army, wrote this letter to the Committee on War Services in April, 1945, while stationed somewhere in the Molucca Islands in the Philippines.

Filipino soldiers, the leaders of tomorrow. Our backsliding young woman was visibly moved. The Filipino pastor prayed and asked for another song of invitation. This time the woman came forward with tears of repentance and knelt in prayer. She was followed by seventeen others as we included in the invitation a challenge to the ministry. That night there were six more. Included in this number must have been the two corporals who wrote me the note. After the morning service a wife had asked for prayer for her husband. That night he came, a lieutenant of Negro descent. While I was saying good-night to the individuals, the pastor called me over; the wife had made known her desire to be baptized and they asked if I could do it. We made arrangements for an early hour before our take-off time. A fine young Filipino sergeant also stepped up after the woman had made her confession. He also asked to do the same. The next morning at nine o'clock in the waters of the bay, with the help of the pastor, we buried the wife and the sergeant in Christian baptism.

These people are not ignorant. Many of their leaders are highly educated. A major studied in several American universities and has his Master's degree and his Doctor of Philosophy. He is an Inspector-General in the army, but expects to teach in Silliman University. A Captain, also highly educated, was principal of the private school in which we hold church. The call to the ministry is challenging him, and we pressed the claims of Christ upon his life. Our last sermon was a challenge to men for leadership in presenting the Bible as a platform for Christian unity, and an appeal for men to take a forward step in the search for truth.

Just as we were leaving the base for our trip, a mechanic brought me some dresses salvaged from a bag of rags sent for the use of our mechanics. I gave these to the leader, Miss Sitchen. On Sunday morning she showed me a little girl who had been in worse rags but who was now neatly dressed for Sunday school. Later she introduced me to a middle-aged lady who was wearing one of these dresses and was thus able to come to church. On Monday she went to give our erring widow a dress but found that she had evidently meant business in her reconsecration, for she had taken her children and left the place of temptation and had moved to a town several kilometers away. We left some money for her to help feed her children until she can get a home established and earn an honorable living.

The people on the island were so genuine in their hospitality and so enthusiastic in their reception of the Christian message that we came away with a greater appreciation of the value of Christianity in the lives of people and as a basis of world brotherhood. But it must be a genuine Christianity; it must be an individual acceptance of the responsibility to live righteously. We must make greater efforts than ever before to carry the message of the Prince of Peace to all individuals.

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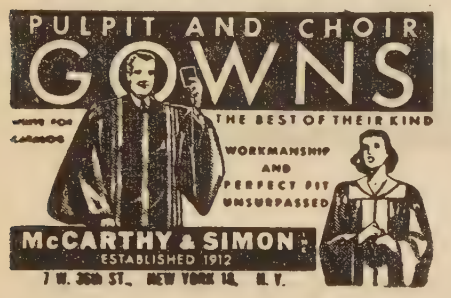

News Notes

Committee on War Services

Salina, Kansas. Many of our churches in camp areas are finding their problems and opportunities increased rather than lessened by the end of hostilities. In many cases there is a noted change in the returning men and their attitudes as compared to those recently inducted. L. V. Freeman reports from Salina that "A more serious group of young men have been stationed at the air base for the past month. Many of them have been returned with the 8th and 13th Air Forces. These men are now going out via point discharge. The soldier program this past month has been much better than in the months just previous. These men seem to have a real desire for the church."

Richmond, Virginia. Several churches which receive appropriations from the Committee on War Services are located near military hospitals and convalescent centers. While the war is over, there are still many who are paying the price of victory. Our churches have a significant opportunity to render a real service in this area of wounded personnel. Miss Lilie Pearce writes from Richmond that the church there is proud of the way in which their women and girls have approached the wounded men. "They have been very tactful and understanding. They have not asked undesirable questions, have listened sympathetically when the boys wanted to talk, have tried to make them forget that they were disabled and have cheered them up and encouraged them in every way they could." One of the real compensations of this Friendly Center has been the expression of gratitude by returned men who visited and found friendliness there in 1941 and 1942.

Vancouver, Washington. Ship building on the West Coast was cut from the day of Victory but the need still continues for an emergency ministry. In Vancouver, for instance, the housing projects showed on a 30% decline from peak wartime occupancy, but 8,000 families still live in the projects! The staff of the United Church Ministry in a recent meeting stated: "We, as Christian ministers, ought to be the last to leave and not the first." It was also their expressed feeling that "in this period of cutback there will be an even greater need for pastoral counseling because of the anxiety of the people about jobs, housing and family readjustment."

Detroit, Michigan. From the automotive capital of the world the War Emergency Services of the Detroit Council of Churches reports: "Detroit has gained 240,000 net in population during the war. But Detroit has sent over 260,000 men and women into the armed forces. Thus, as the veterans come home, the total increase will be a half million."

E. Stanley Jones

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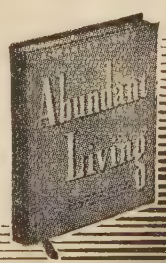

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Book Chat

(*Continued from page* 14.)

Out of his long experience as a teacher and preacher, Dr. Palmer is convinced of the need of non-technical discussions of the principal points of religious faith for the average man who is not a professional theologian. We know of no man better equipped to do this than the author, who is a master of straightforward simple idiom. We like the book and commend it heartily, but are forced to say that the layman will have to be well read and thoughtful to follow the argument. Christian theology cannot quite be made easy for it must come to grips with the hard things of life. Dr. Palmer is frankly giving an exposition of his own religious thinking which in background is liberal Congregationalism touched with some of the realism of our present day.

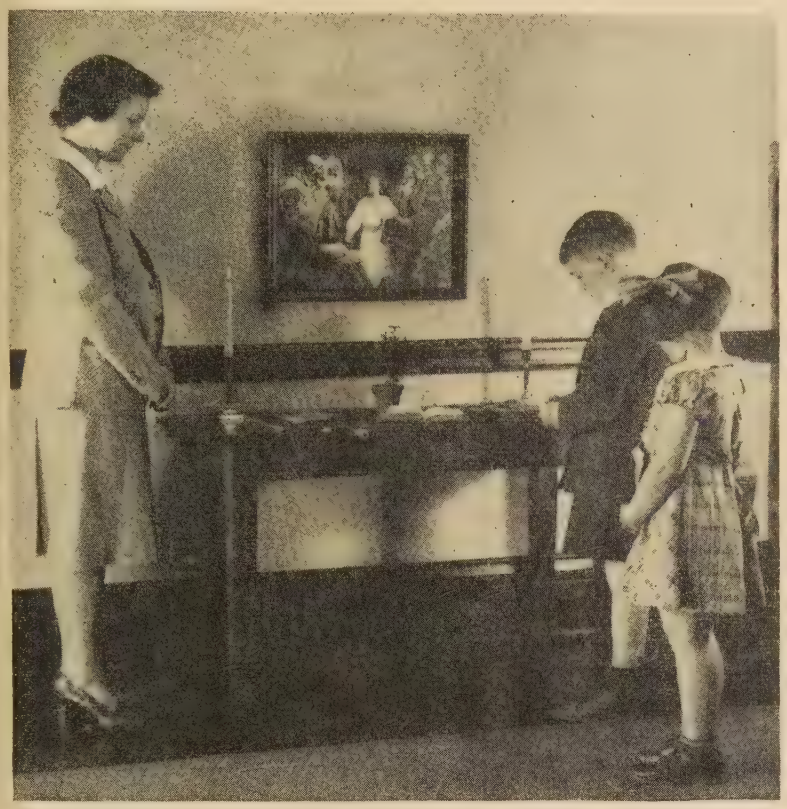
Books Mentioned on Page 14

AN AMERICAN RELIGIOUS MOVEMENT. by W. E. Garrison. St. Louis. Christian Board of Publication. 156 pp. Price $1.25.

THE COMING GREAT CHURCH, by Theodore O. Wedel. New York. The Macmillan Company. 160 pp. Price $2.00.

PSYCHOLOGY OF RELIGION, by Paul E. Johnson. New York & Nashville. The Abingdon-Cokesbury Press. 288 pp. Price $2.00.

THE LIGHT OF FAITH, by Albert W. Palmer. New York. The Macmillan Company. 156 pp. Price $1.75.



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Christmas-Hanukkah Celebrations

By BERNARD POSTAL*

WHILE Christians celebrate Christmas on the twenty-fifth day of December, their Jewish classmates celebrate on the twenty-fifth day of the Hebrew month of Kislev (which generally falls during the month of December), a holiday called Hanukkah, which has much in common with Christmas. Hanukkah, which in Hebrew means dedication, recalls to the Jewish people their triumph over a Hitler of the pre-Christian days, the Syrian King Antiochus IV. In the year 168 B.C., this tyrant decreed that all people in his dominions were to worship only the pagan Greek gods and that no religion should be practiced except the idol worship of the Greeks. In those days only the Jews worshiped the one God and they rebelled against Antiochus' decree.

Hanukkah commemorates the victory of the Jewish defenders of the true God against the tyranny of idolatry in 165 B.C. This holiday is observed for eight days because of the tradition that a cruse of oil found in the Jewish Temple in Jerusalem after the defeat of Antiochus, burned for eight days although there was only enough oil for one day. For this reason the kindling of the Hanukkah lights in Jewish homes and synagogues is the most distinguishing feature of the festival. The lights are placed, one the first night and an additional one on each successive night, in a candlestick called a Menorah. In modern times, Hanukkah has become a children's festival during which gifts are exchanged, games played and songs sung.

There are many similarities between Christmas and Hanukkah. Both are observed at the same season of the year. Both have illuminated candles as a symbol. Both are marked by the exchange of gifts, and both commemorate significant religious events. Because of the similarities a number of high and junior high schools, as well as an increasing number of elementary schools, have taken advantage of the opportunity to link the observance of Christmas and Hanukkah through dramatic programs.

In the Lincoln Junior High School, Minneapolis, the week before Christmas and Hanukkah finds the school orchestra in the lobby softly playing Christmas carols and Hanukkah hymns. Throughout the week, the students hear daily concerts of festival music sacred to Christians and Jews. The dramatic club presents Maeterlinck's "The Bluebird," at the school assembly and a special program is printed with a cover page depicting the Christmas and Hanukkah symbols and a story describing both holidays and stressing their similarities. On one side of the main corridor is a lighted Christmas tree and a lighted holly wreath, and on the other a stained glass window effect with the Jewish six pointed Star of David furnishing the background for a lighted Hanukkah Menorah. Stretched across the corridor is a banner bearing the single word: "Understanding." In the social studies classes the teachers explain the significance of the Christmas and Hanukkah symbols to Christians and Jews alike. Last year the students added a new touch by painting scenes, depicting Christmas and Hanukkah, on the windows of the hall landing and writing a Hanukkah pageant and Christmas tableau.

John Marshall High School in St. Paul, Minnesota, sets up in December a combined display. The exhibit was a lighted Christmas tree and the Menorah. The Washington School in Springfield, Mass., recognizing the common theme of mother-love in the story of the Christ Child and of Hannah and her sons in the Hanukkah story, as well as the striking parallel in dress and setting, has created an annual two-part pageant of light, consisting of three scenes each, from the Old and New Testaments. The play has proved itself very popular in that it includes a blending of the Christmas carols and Hanukkah hymns and has a cast of both Christian and Jewish children.

In a New Orleans school, the art class made both Christmas and Hanukkah cards during the weeks prior to Christmas and Hanukkah. Seattle's Horace Mann School has added to its pre-annual school assembly an enactment of the Hanukkah story. The Rogers Junior High School in Stamford, Conn., presents an annual pageant called "This Season Throughout the World." More than a hundred youngsters of all races and religions, dressed in native costumes, depict the Christmas holiday customs of different nations. Included is the Jewish observance of Hanukkah.

So it is, that young America, finding it has much in common in its religious heritage of spirit and symbol, is annually increasing its enthusiasm by celebrating together the Christmas and Hanukkah festivals.

*This release is from the Committee on Production and Syndication of Religious Education Materials of the National Conference of Christians and Jews.

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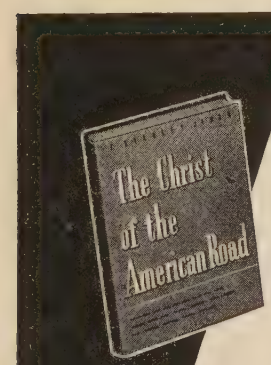

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	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1944-45	1945-46	1944-45	1945-46
Churches	$74,824.14	$76,913.89	$5,827.04	$16,585.52
Bible Schools	8,423.91	11,005.02	1,584.38	2,290.09
Christian Endeavor Societies	880.17	343.55	83.85	221.00
Women's Missionary Societies	37,037.12	35,427.10	452.27	982.34
Councils	39,100.71	42,290.33	656.55	986.91
Young Matrons' Missionary Societies	1,630.54	1,516.05	-----	-----
Guilds	4,501.28	4,456.68	45.00	150.00
Circles	346.40	412.88	-----	25.00
Triangles	225.28	191.69	-----	-----
Children's Missionary Organizations	290.35	187.68	12.11	20.74
Unified Youth Groups	1,207.26	2,291.26	680.78	488.03
Unified Children's Groups	47.54	218.43	43.48	60.08
Individuals	2,146.17	4,194.43	4,285.81	6,239.98
Grand Totals	$170,660.87	$179,448.99	$13,671.27	$28,049.69
Missionary Organizations Totals	84,386.48	86,992.10	1,890.19	2,713.10

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Events in the Chaco

The month of August was one of great activity and joy here at Resistencia, Argentina. Is it not true that in our Christian life we find blessings in the proportion that we launch out for the extension of the Kingdom of God? Growth of our spiritual stature depends on God and on ourselves; God always does his part but our failure to do all we can hinders our growth and work.

There were two important happenings: Decision Day in the Sunday school and the visit of Dr. George P. Howard. August 12 was Decision Day, and preparations for it had been made a month and a half before. Seventeen boys and girls responded to the call to follow Christ. For many it was an unforgettable day, one of great rejoicing. We are grateful to God that our two younger sons gave themselves to Christ.

The visit of Dr. Howard was the motive for extensive promotion, both personal and written, as well as for an effort to break into the closed circle of the so-called social and intellectual world of Resistencia. Six thousand handbills were distributed; 300 special invitations were sent to teachers, professors, doctors, lawyers and other professional people, as well as to cultural and social organizations; 100 envelopes were mailed out, each containing Prof. Baez Camargo's leaflet on "Protestantism in Spanish America," our publication *Antercha,* and an invitation to Dr. Howard's talks. Two large posters were put up in the downtown district; the daily paper carried a notice three days and published two articles concerning Dr. Howard. Attendance the three nights he spoke was 90, 110, and 85, in addition to some 25 children.

—FELICIANO A. SARLI, Pastor.

Resistencia (Chaco), Argentina.

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Shyam Bhabini Basu

SHE humorously wrote her name "B. B.G." It is spelled "Bibi Ji"—honorable lady. Her name is Shyam Bhabini Basu. Basu is the Bengali of Bose, a Bengali family name in the third caste of Hinduism, and the caste name is Kayasth. Bibi Ji's parents were Bengali, but she may have been born in the United Provinces. Her father was a doctor, and her brother was a lawyer. She read and conversed fluently in Bengali, Urdu, Hindi and English.

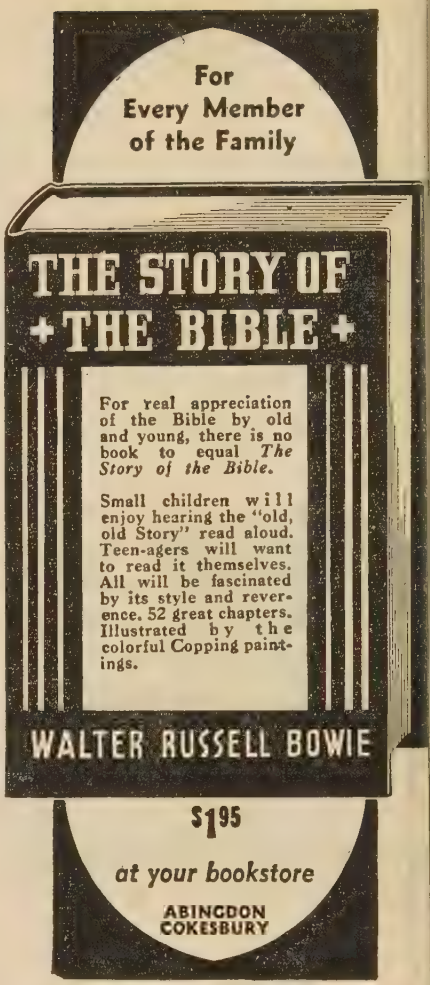
As a little girl, Bibi Ji was sent to a mission school. From perhaps the age of nine or ten, Zenana missionaries taught her in her home for she was considered too old a girl to go outside the home for school. I think her parents died when she was quite small for she always spoke of living in her brother's home.

Bibi Ji was not physically beautiful but she had a marvelously beautiful spirit and heart and mind. When the time arrived for her to be betrothed, it was difficult to find a suitable mate for her. In the end she was pledged to an older man, much older than she, and a large dowry promised. When this man came for Bibi Ji to take her to his home as his wife, the brother would not permit her to go; he paid heavy ransom to free her. She felt grateful all her life to her well-beloved and loving brother.

Bibi Ji learned to love Jesus and tried to pattern her life after his. She truly succeeded. She had become a woman and wanted to acknowledge her Savior. Her brother's wife had died when her children were small. Her brother took another wife who was, of necessity, but a little girl. Bibi Ji stayed until this wife had grown large enough to take over the housekeeping. Then Bibi Ji was free—she thought. Now she could become a Christian. Both her father and brother had been favorable to the Christians. In fact, the brother had spoken of enlarging the mission school for girls! However, it was different when *his* sister wanted to become a Christian. He turned against her. The women of the mission were not permitted to enter the house again. But Bibi Ji knew she had to confess openly her Savior who had filled her life with meaning and spiritual joy and peace.

The missionaries made plans for her to go to a city in another province where a missionary was in charge of the women's evangelistic work carried on in the homes of the Indian women. Miss Ella Maddock was the Zenana worker. Bibi Ji began at once to go with her into the homes. Practically all the population were households of the Hindu priests that served in the twenty-four temples in the big temple compound and in the little shrines throughout the city. Bibi Ji certainly walked straight into the lion's mouth with not a trace of fear. She always trusted her Savior.

Soon, however, all over India, in every vernacular newspaper was the notice of



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a large reward for information as to where Shyam Bhabini Basu might be found. The priests began to ask her whether she was this sought-for woman and she would answer, "yes." But never for one day did she stop going to her work in and throughout the town. Door after door was shut against her, but she kept on going. Then a courtyard or house door would open a crack and she would be called in quietly, and the door shut. In a short time her "old houses" were open and many new homes were opened to her.

When Miss Ella Maddock was called to take charge of the Woman's Home in Kulpahar, U.P., Bibi Ji went with her. She became invaluable in the management and care of the women. She became "Inside Matron." She taught the women in every good thing, and helped in caring for them when they were ill. Many of these women were really outcastes from their own people. Generally speaking, they became respected and helpful members of the church and interested in all good things. Much of this was attained by the devoted service of Bibi Ji.

Like most residents of India, she had occasional malaria. She recently had written of increased weakness. I have had the sweet friendship of Bibi Ji these many years—about forty-five. Always she sent a card for my birthday; this year it came early. It must have been sent just as she was going to the Union Hospital in Jhansi because of fever. She fell asleep on September 27. What a glorious meeting, face to face, with her beloved Savior!

—Mary M. C. Longdon.

Daytona Beach, Florida.

Books Received

Light on Our Path, by Mildred C. Luckhardt. New York. Association Press. $2.50.

Christmas in the Home. St. Louis. Bethany Press. 50 cents.

Opening the Bible to Children, by Elizabeth S. Whitehouse. St. Louis. Bethany Press. 40 cents.

Christmas, Volume 15. Edited by Randolph E. Haugan. Minneapolis. Augsburg Pub. House. $1.00.

Thy Health Shall Spring Forth, by Russell Dicks. New York. Macmillan. $1.25.

The Coming Great Church, by Theodore O. Wedel. New York. Macmillan. $2.00.

The Light of Faith, by Albert W. Palmer. New York. Macmillan. $1.75.

Repeal Has Succeeded, by Claude A. Watson. Winona Lake, Ind. Light & Life Press. $1.25.

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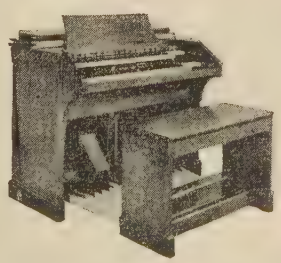

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A Goat, a Goat, My Money for a Goat!

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Esanga works in our garden here in Congo for a few nickels a week, and teaches in the lower classes for a few more nickels. He graduates this year from Lotumbe's school (if he doesn't have to look for too many goats!). Recently he came to us, asking for leave from garden work for a while. "The older sister of my wife has died," he explained, "and I must hunt a goat." He hunted hard and long, and over much territory, to find an animal to suit his pocket, for twenty-five francs was all he had managed to put away. Of course, the francs had not been intended for one of these animals, but had been carefully saved for some "pretty clothes" fit for a graduating occasion. Finally, a male goat was found. But the price was fifty francs. That was the lowest priced one he could find.

"My family will give me the other money if I can go home," Esanga said to us. "How far is your home?" "H cimbola is the town. If I stand up Fr day morning at six o'clock and walk a the time, I can reach there by three four in the afternoon," he answered. substitute teacher must be chosen for hi class. An excuse for absence must l obtained. He promises to finish th palaver Saturday and return by Sunda

But why must he find the goat and quickly? His wife went to her home, course, as soon as she received news o her sister's death. Her family will no let her return to her husband until h provides a goat which will be killed fo the spirit of the dead one. (The livin will eat it, but it is for the dead.) I former days a man or woman would hav taken the place of the goat, but that changed now. A goat suffices. Esang finds it hard to go to school, teach, wor a garden for the white man, and sti have time to hunt for meat and work garden for himself, and cook his ow food. It takes a long time to prepar bosaka, banganju, and toko—the usua meal of a Congo native. Undoubtedly he needs his wife right away. Beside he already has much money invested i her and cannot lose her—all for a goat

—VENETA V. WHITMER.
Lotumbe, Belgian Congo.

Lewis Came Through

"Yes, I'd love to help; but I supp pose I'll be driven mad before the end of the summer by the Negroes. They're so everlastingly slow!" If there was one thing Alice could not stand, it was laziness. She was a vigorous girl and liked to make things hum. That's the reason her pastor had asked her to help in the Interracial Vacation School in the suburban church. But she would try not to be prejudiced—at least not in the very beginning. She'd see. She did!

The first week she set Butch and Lewis, both eight years old, to building a replica of Jacob's well at Samaria. Butch could help Lewis along, if he was too slow! It was not an easy task, for the boys had to cart all their own material. Much of it they toted from a near-by quarry. But the youngsters made great headway and the project grew quickly to the envy of the other children. Butch was absent one day and Alice wondered how the well would progress. At noon she met Lewis coming in with an express wagon. It was loaded to overflowing. He had gone to get Butch's share of the materials and was bent on doing his partner's work so the project would not fall behind that day.

At another time Alice found Lewis bending over the table of one of the little tots who had gotten tangled up in paste and streamers. He had taken time from his own project to help others—yet never falling down on his job. In a hundred ways that summer, Alice learned that she had been duped by the stereotyped picture that too many have of the Negro. A little lad of eight, with a zest for activity that matched her own, had given her a new concept of his race.

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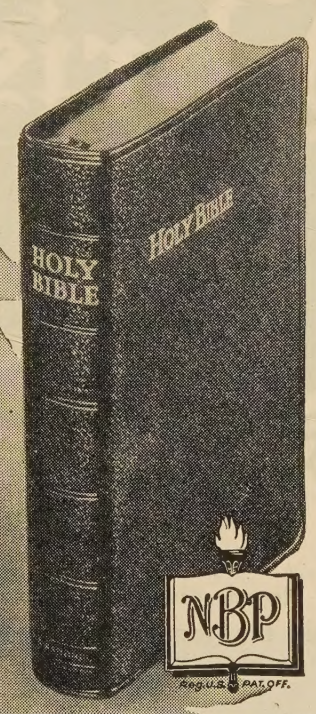

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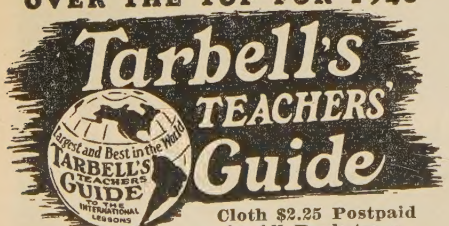

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Neighbors and Friends

Japan had surrendered! People swarmed the city streets. From windows and rooftops, flags were flying. Rejoicing and hilarity were given free reign. Fear of death at the hands of the Japanese no longer filled men's hearts.

Less than a week before, the Ogima family had been settled in the St. Louis Japanese American Hostel. Many neighbors hadn't heard about this family of Japanese extraction. But some had. And that night one rang the Ogima's doorbell. Taken hurriedly from their West Coast home, then confined to a relocation center for months on end, and now planted in a strange city—these folk might have expected almost anything to happen to them. They had heard stories of Japanese Americans being subjected to all sorts of suffering by superpatriots who were keen to prove their American loyalty!

When the neighbor was admitted, his friendly face belied their fears. He brought word that there was to be a neighborhood celebration of the surrender. He hoped the Ogimas would share in the festivities. They demurred. Their children were already in bed. But the new friend would not take "No" for an answer. They must come. They did. A minor racial miracle had occurred in Japanese American relations on the night when the world was celebrating the surrender of the Japanese armed forces.

—National Conference of Christians and Jews.

Last Column

The Service of Simple Things

JUST a few plain men
On a hillside lone
At watch—'Twas a simple thing.
Yet for them it was
A bright star shone
And they heard the angels sing.

Just a manger low
In a village small
Where the lowing kine were kept
Yet a heavenly King
In that cattle stall
Lay close to His mother and slept.

Just a man and a maid
On a poor dumb beast
Who sought for a place to sleep
Yet bringing rich gifts
From out of the east
Came wisemen a tryst to keep.

O lowly men,
O little town,
O beast of low degree,
You served a King from heaven come down.
Will He ask aught of me?
Christ Child, what may I do for Thee?

—Leta May Brown.

Written at Sumankhetan,
Pendra Road, C.P. India
December, 1943

He Is Our Peace

There is one characteristic about Jesus which is unique. He is the only one in all history of the great teachers and philosophers, who has himself been the embodiment of the highest qualities and virtues which he preached. . . . Thus when we Christians speak of joy, we think of the expression on the face of our Savior. When we speak of courage, we see Him going up to Jerusalem. When we speak of peace, we think, intuitively of Him who not only came into the world to bring peace to others, but was in his own life and character the embodiment, as it were, of that peace which is eternal. . . . Well might St. Paul say of him, *He is our peace.—Christian Advocate* of British Churches.

After all, the most natural beauty in the world is honesty and moral truth; for all beauty is truth. True features make the beauty of a face and true proportions the beauty of architecture, as true measures that of harmony and music. In poetry, which is all fable, truth still is the perfection. —Shaftesbury.

First Snow

Mother Nature took a shower
Leaving puddles on my lawn
And spilled the bath powder
'bout her feet
Deeper and deeper before the dawn.
Then in a lovely white wool robe
She draped her shapely form
And tip-toed to the autumn woods
Before the approaching storm.

—Mayme Garner Miller.

The-End-of-the-Way

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